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For the Christian Spectator.

*On advancement in religious knowledge.*

It is the object of this paper to suggest a few thoughts respecting the increase of our knowledge of divine truth.

The first thing which we shall mention as necessary to advancement in religious knowledge, is *a just confidence in our own perceptions.*

Many suppose that there is a cloud hanging over the region of truth,—that the doctrines of religion are sheltered by a mist, which no eyes but those of a favoured few, can penetrate. To them therefore resort is had as to the persons who alone can take the bearings and describe the appearance of divine objects; and the mind is surrendered to a guidance which may be correct or which may be erroneous. If the leader be a heresiarch, he will conduct his infatuated adherents far from the paths of light and life; and wandering, they will continue to wander, until a just God summons those who are the farthest removed from him, to his holy tribunal. But if we suppose that the teacher, in this case, or in every case, be a faithful and laborious instructor in divine knowledge, his exertions will be of little avail, unless he can induce his pupils to see for themselves. A faith which is not the result of a personal perception of the truth, is destitute of worth. It is not, as it should be, an image in the mind cast upon it by the object of faith, but a simple idea that in the mind of another man,

such image exists. It is not a mental acquisition which its possessor first obtained with pleasure, and preserves with care, as what should have influence upon his conduct, but is an idea that has been thrown into his mind, and which he supposes must be kept from dropping out of it. His mind may indeed preserve it, and it may also serve as a repository for many just opinions, but he can neither show the sources from which they were originally derived, nor reap the benefit which their first discoverer received from them. They do not form a sound and healthy part of his moral system.

The evils, and they must be apparent, under which such a person labours, result from an undue estimate of his own perceptions, and from a belief that the doctrines of the gospel can but with difficulty be ascertained. These doctrines however, are discovered with comparative ease. They are great; but they are not more distinguished by their majesty than by their simplicity. 'I believe' said Henry Martyn, 'that Language is from God, and as in his other works so in this, the principles, must be extremely simple.' We quote this only for the purpose of observing, that the same remark can certainly be made with respect to the principles of religion. There are mysteries in revelation, it is true, but they are revealed as mysteries. God has told us that they are so; and that we may receive them, he has furnished us evidence, that they are in fact, revealed by himself. Apart from these, how-



ever, he has placed before us in his word, doctrines which rest upon that basis of eternal truth, which supports not only these but which is the foundation of all correct opinion. This foundation we can approach. On it, we can stand; and view the objects which surround us, for ourselves. The faculties which God has given us, we can use. Eternal consequences depend upon the opinions which we form, and our righteous Governor has not imposed a duty, and will not dispense retribution, where he has not given the means and the power to do his will. The faculties of our mind, employed aright, will make the contemplation of truth, not only safe, but in the highest degree, profitable; and while this course can be confidently recommended, it can also be affirmed to be the only course, which an immortal being, favoured with a revelation from God, can, without great hazard, and without incurring guilt, pursue. The Being who gave the revelation, gave also the power of examining it. Our faculties were by him, fitted for the task which he has assigned us to perform. We cannot discharge the duty by proxy; and we must answer for a failure in our own proper person.

The evils which result from a want of confidence in our ability to discover religious truth, are perhaps greater, than at first view, will be supposed. There are large bodies of professing christians, and some who hold opinions which the writer of this article, believes to be substantially correct, who can state the tenets comprised in the confession of their faith, and can refer to the passages of scripture by which they are supported, and who yet fail of enjoying the full benefit resulting from mental effort directed to religious enquiries. These doctrines, and their proofs, have descended to them, perhaps, as a legacy from their fathers, and the inheritance is valuable and should be prized; but it is not so valuable, and is not so truly, personal property, as when in the hands of their ancestors.

The statements, the distinctions of truth from error, when originally made, were the result of thought, were made after a comprehensive view of the whole subject, by men, who, in most respects, rightly divided the word of truth. But it is not sufficient for one who wishes to increase his religious knowledge, to be able to repeat what are only the *results* of a laborious investigation. Granting, that his opinions are correct, he loses, by the omission of effort on his own heart, that confidence in his opinions which is the result of investigation properly conducted; he has not, and cannot have, that love for the truth in itself considered, which he would have possessed, had he deliberately weighed the objections which have been brought against it, the evil tendency of the opposite error, and the good which in its nature it is calculated to produce. The truth therefore will not probably have its just influence upon his conduct, nor will he exert so happy an influence upon the society of which he is a member, as though he was more fully possessed of the merits of religious controversies. But this is the fairest view of this part of our subject. There are evils great and incalculable, resulting from a blind attachment to hereditary opinions, and from a feeling that we should be wanting in respect to departed worth, and be making too high an estimate of our own powers, to undertake the examination of the grounds of all our opinions. We would remind those who adopt this course, that their conduct is precisely similar to that of many, whom they believe to adopt dangerous error, and request them to consider whether their duty to God, to the church, and to themselves, does not require them to use the faculties with which they are intrusted, for the discovery of truth, and to adopt without hesitation what, after an investigation properly conducted, appears to their minds to be the revelation of God.

2. He who would improve in religious knowledge, must make a



proper use of all the *means* which may assist his progress.

It is of course supposed that every christian will regard the Scriptures as the repository of divine truth, and that he will derive all his opinions from that source. The Bible, therefore, will be the subject of study, and when reading works on religious subjects, will form his constant book of reference. Among the means of advancing in religious knowledge then, we must first mention those helps which we may obtain for a correct interpretation of the sacred text. It is not intended to insinuate, nor is it believed, that our present translation of the Scriptures is substantially defective, or that, we can ever expect a translation, which, all circumstances considered, will be preferable. Still there are passages, in our present version, upon which a degree of obscurity, arising from the translation, may rest, and every judicious man will be anxious to consult those works which shed light upon what is obscure or correct what is erroneous. What we thus obtain must be regarded simply as the testimony of the authors we consult respecting the points in question, nor in any instance, is our present translation to be lightly set aside. In reading the scriptures, also, every person will be at some loss to form his opinion respecting the import of particular texts or passages, which are correctly translated, but whose meaning may not be obvious, or may be doubtful. In all such cases the value of a commentary will be apparent; not as furnishing a second revelation, or as authoritatively deciding what the meaning is, but as giving us the opinions of able and pious men concerning the passages in question. What we find in their works however, we must regard as expressing the opinions of men liable to error, and after duly weighing what they advance, as we would the opinions of a friend, we must form a decision for ourselves.

We shall doubtless be anticipated, when we refer to valuable theological

works in which the doctrines of the gospel are explained and defended, as furnishing a most useful auxiliary to the inquirer after religious knowledge. In recommending the perusal of such works, we advance nothing which is inconsistent with what we have said respecting the necessity of entertaining a just confidence in our own perceptions. Much advantage may evidently be derived from this course, and the object of such reading should be, to examine with care what every author advances, or in the words of Lord Bacon, 'to weigh and consider.' God has, in different ages raised up men, who have been the luminaries of the times in which they lived, and their works have been left as a legacy to the church. These men have unquestionably made great advances in divine knowledge, and we can, and should, avail ourselves of the assistance which their works are calculated to give us. If ministers of the Gospel are of assistance to those among whom they labour, as the teachers of divine truth, surely no enlightened christian can permit himself to neglect the writings of those who were qualified by nature and by grace to point out the paths of life, and to remove the obstructions which error has thrown into them. Of these men, we have the matured thoughts. Their opinions were formed with care, and are presented to us, with the grounds of them, not as articles to be subscribed, but as matters to be considered. No harm can result from their proper use, but much good may be the forfeiture of not diligently examining them.

Many good men deny the propriety of carefully attending to the works which have been referred to, because the word of God is the only rule of faith and practice, and because also this word is of easy comprehension. Reference is also, sometimes had to the labours of the schoolmen, which are supposed to present a signal instance of the folly of theological discussion. Of the folly of trifling, of indulging in conceits, and useless



investigation, their works do give sufficient evidence ; but instead of showing the futility of theological inquiries, the plain lesson which may be derived from them is, that as minds in any degree active, especially minds impressed with a sense of the importance of truth, will form some opinion upon religious subjects, it is of the greatest importance that reason should know and exercise her office ; and that the mind should thus acquire a correct knowledge, of that kind of learning which has the mightiest influence on the destinies of man. Nor is it true that the doctrines of the Gospel will, in their full force, and with their proper limitations, be received, at once, by a common reader. If it is granted that a person of common understanding, may, without assistance, learn from the word of God, what is essential to salvation, he may yet derive much benefit from the helps which have been mentioned. The first principles of the doctrine of Christ, are good, but it is also proper, that leaving these, we should go on to perfection. "For when for the time ye ought to be teachers," says the Apostle in the Epistle to the Hebrews, "ye have need that one teach you again the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. *For every one that useth milk is unskilful in the word of righteousness ; for he is a babe ; but strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil.*" The Apostle when he exhorts Timothy to give attendance to 'reading,' 'to doctrine,' and when he enjoins him to 'meditate on these things' doubtless supposed, that to receive the full benefit of the revelation imparted to us, it was necessary to bring our minds to it, in the vigorous exercise of all their powers, and that *meditation*, close and long continued thought, would amply repay the man who exercised it, by enabling him rightly to 'divide the word of truth.'

Those who object to theological inquiries on the ground of the plainness of scriptural declarations, in themselves considered, may, perhaps, remit somewhat of their opposition, when they reflect, that whatever may be deduced by fair inference from the Bible, is as much a part of revelation, and as really binding upon us, as the declaration 'Thou shalt love the Lord thy God, with all thy heart.' That this is the fact, will be obvious to every mind. When we read a human production, and can show that from the premises of the writer, conclusions may be drawn which are absurd, or false, or contradictory, we lay the work aside as of little worth. A rule which applies to all other writings applies to the Bible, and if it could have been shown that absurd, or false, or contradictory inferences could be fairly drawn from it, it had long since been laid aside. It has stood, and will forever stand, the test of such criticism ; and while many may pretend to infer truths, for which no authority can be found in it, the Bible still remains, as a source from which rules of faith and practice can with immense advantage be derived. He who is himself, the Truth, has sanctioned this mode of considering the word of God. In combating the Sadducean opinion, that the spirit ceases to exist, when the body dies, he says 'God is not the God of the dead, but of the living,' and he also reminds those with whom he is conversing, that, in that Pentateuch, which they professed to believe, and long after the death of the Patriarchs, Jehovah styled himself the God of Abraham, of Isaac and of Jacob ; and from these two facts, one a declaration of the word of God, the other a fact which might be ascertained from the tenor of scripture, that Jehovah was a Preserver, a Benefactor, to those of whom he styled himself the God, he leads them to infer that Abraham and Isaac and Jacob still existed, and that consequently the Sadducean opinion must be incorrect. In this manner Paul, and the other writers



of the Epistles, used the word of God. This then is a proper mode of using this word, and in addressing the lovers of truth, or the advocates of error, we may 'reason' with them, 'out of the Scriptures.' We may pursue, of course, this mode of discovering truth in our more private investigations. We should inquire respecting *all* that, by fair inference, it teaches; but theological works are mostly written with a view to this very subject, the inferences which may be deduced from the Scriptures. What these inferences are, constitutes the subject of the disputes which agitate the christian world. Let it not be said that they are unimportant. They relate to doctrines and to practice; the most important doctrines, and consequently the most serious questions of duty. Under these circumstances, theological works form an auxiliary which may prove highly serviceable, and to many minds they may be considered as indispensable to great advances in divine knowledge.

There is danger indeed, to be apprehended from an improper use of these means, as of every other. Against giving the mind too readily to the guidance of an author, we have in fact given a caution, while dwelling on the necessity of entertaining a just confidence in the power of our own reason. The danger to be apprehended may also be guarded against, by permitting ourselves to examine the theological writings of those who differ in opinion,—of those who are supposed to canvass the whole subject.

Such is the constitution of our minds, that we almost insensibly imbibe the opinions of the age in which we live, and particularly of those with whom we associate; and these opinions when they coincide, as they may be supposed to do, with those of the writers which fall in our way, will have a powerful influence on our decision of questions relating to religious truth. For the purpose of guarding against the evils

which may possibly result from these sources, we would recommend an acquaintance with the history of the church, or, more particularly, of those opinions which at different times have been received. We shall, in this way, be less likely to receive the incorrect opinions which may pass current in the circle in which we move. We shall there see that new systems of religion have been rising and traversing, and receding from, the theological hemisphere, in all directions; and instructed in this manner, we shall rise superior to the influence of party prejudices, shall shake off those chains which confine the minds of multitudes, and in the exercise of a mental liberty, honorable to those who use it, go to the word of God and read it with the diligent use of the helps which have been mentioned. This word duly understood, will preserve us from the ignorance and fanaticism which deform so many of the professors of christianity, and preserve us from being blown about by every wind of doctrine.

We will conclude our observations under this head by remarking that a constant regard should be had during our investigations, to the temper of mind with which we pursue them. We should be impressed with a deep sense of the importance of the work. As in the presence of God we should proceed with the performance of the duty, and free from all improper bias should give ourselves up to the divine guidance. While making a proper use of our own reason we shall not exalt it above the word of God. Assured that the Bible is indeed this word, where we cannot comprehend, we shall trust. Reason will receive those doctrines which she is assured are divine, and hand them over to faith without blushing, because unable to 'understand all mysteries;' at the same time we shall refuse to 'receive for doctrines the commandments of men,' or repeat with reverence the tenets 'which man's wisdom teacheth,' but shall 'comparing spiritual things with spiritual,' ascer-



tain 'what the Holy Ghost teacheth.' *Truth* should be the object of research; and no efforts should be made to evade it when discovered, from fear that it may mar a theory in which we have delighted, or impair a confession of faith which the interests of a sect may render precious. The recollection that many, if not all, advocates of error are *ultimately* sincere in their belief, however dangerous to the welfare of the soul, will induce us to say, 'let God be true, and every man a liar.' Thus shall we avoid yielding ourselves to the base interests, or evil affections, which have induced many to close their eyes, when revealed truth presented itself before them, and to attempt discovering some method of avoiding it, until they have been given over to that 'strong delusion' which made them 'believe a lie.' Leaving those who thus love darkness rather than light to their melancholy fate, and pursuing honestly and faithfully the plain path of advancement in divine knowledge, we shall not 'labour in vain, nor spend our strength for nought.' He who thus does the will of God, 'shall know of the doctrine whether it be of God.'

3. We will briefly advert to some of the motives which should induce us to make efforts for advancement in divine knowledge.

These have, in some degree, been anticipated; but, avoiding repetition, we will observe, that the study here recommended is calculated to enlarge and strengthen our mental powers. This is one great object of all study, but the branch of learning here spoken of can urge superior claims. It has been degraded by unworthy teachers, and what science has not? It has been distorted by fanaticism. Other branches of learning have suffered from the same cause. They still remain,—this still remains, a proper object of attention. Reason has no nobler employment than that of stating, defending, and enforcing divine truth. No class of men have exhibited greater powers of mind, than

those who have been mighty in the scriptures. The subjects are inexhaustible; the wonderful works of God,—the perfections of their Glorious Author,—the character, duty and destiny of man. Surely no mind can be unprofitably employed upon such subjects. It must be strengthened by the exercise.

But that which we would present as the great motive to the study of divine truth, is, that this truth is the instrument of our sanctification.

Doctrines are inculcated that they may influence our conduct. We are taught the perfections of God, that we may love, obey, and confide in him. We are taught the character of Christ, that viewing him as 'head over all things to the church,' we may go to him as the Dispenser of spiritual life. We are told of a day of Judgment, that we may prepare for it, and have the rule of conduct, which will then be the rule of decision, put into our hands, that we may be able to stand in the day of Christ. Knowledge is here especially the handmaid of virtue, and the sinner who desires that his soul may be freed from the love and the practice of sin, must have continual recourse to the 'doctrine which is according to godliness.' We do not say that knowledge is always attended with sanctification. Many, indeed all sinners are under the condemnation of knowing their master's will, and refusing to do it. Numbers, we may also suppose, have made far greater advances in speculative knowledge, as it is termed, than is made by the great body of believers, and yet being destitute of true love to God, are, notwithstanding their knowledge and their eloquence, only 'as sounding brass, or a tinkling cymbal.' We must not then regard religious knowledge as that which will sanctify of itself, but look upon it as the means which will be vain, unless God condescends to be gracious. These means are, however, of his own appointment. He has blessed them to the conversion and sanctification of 'a multitude which



no man can number.' All who were 'chosen to salvation,' were to be made meet for it, 'through the sanctification of the Spirit and the belief of the truth.' They were to be brought to "the full assurance of understanding, to the acknowledgement of the mystery God, and of the Father, and of Christ," being "rooted and built up in him, and established in the faith." We may therefore believe that knowledge is necessary to sanctification, and trust in the mercy of God for a blessing on the means of his appointment. In this manner we shall not only become wiser but better. Contemplation of the divine perfections as exhibited in the word of God, will assimilate us to God, or in the language of the Apostle, "with open face, beholding as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord."

The man therefore who has a proper sense of the benefits connected with advancement in divine knowledge, will not permit his attention to be diverted from the important work, by trifling considerations. He will not strive to heap up unto himself uncertain riches, when, from the treasury of God he can procure 'gold tried in the fire.' He will not permit literary pursuits to interfere with the instruction of him who spake as man never spake. He will not join the company of the sensual, who in this life are receiving their good things, while, in the word of God, he can obtain that good part which endureth unto everlasting life;—a part which he can share with the excellent of the earth here, and with the saved of the Lord, hereafter. E. R.

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#### A SERMON.

John xvi. 12. *I have yet many things to say unto you, but ye cannot bear them now.*

The character of Jesus was a char-

acter of tenderness. As he found his disciples possessed of the common prejudices of their countrymen, he did not force upon them at once the whole of that system of religion which it was one object of his life to introduce. He considered their frame, and remembered that they were dust. It was in the exercise of such a disposition that he uttered the words of the text. He had told them of his sufferings and death, which were shortly to be accomplished at Jerusalem; and of the office of the Comforter, who was to be sent into the world; and as he perceived they were very sorrowful at the thoughts of his leaving them, he did not proceed with the instructions which he had begun. He did not think proper at that time to enlarge on the doctrines of the gospel; for his disciples were but babes. They could not bear the strong nourishment which those doctrines afford. It was deemed expedient, that the Spirit of truth should be sent to enlighten their minds; to clear away the mists of ignorance and prejudice; and to pour upon them the light of the gospel day.

These things being premised, we lay it down as a fact, which it will be the object of this discourse to substantiate, *that our Lord Jesus Christ while he was upon earth, did not complete the system of evangelical truth.*

The instructions of Christ were indeed sublime—they were indispensable. "He spake as never man spake." But it was not his object to enter into a full delineation of the plan of his salvation during his personal ministry.

It will be admitted that the three following things are fundamental points in the christian system:—The abolition of the ceremonial law, or the extension of religious privileges to all nations; the doctrine of justification; and the object of Christ's death. If it can be shewn that our Lord did not teach these things, or that he taught them obscurely; the position which we have taken will be established.



**I. *The abolition of the ceremonial law.***

Christ punctually observed all the ceremonies which the law of Moses enjoined. He was circumcised the eighth day; he kept the Passover; he conformed to the Jewish worship in the Synagogue; and went with his parents at twelve years old, to be presented before the Lord. And with all this conformity to the ceremonial law, he did not explicitly teach his disciples that it was to be abolished. Full of attachment as they were to that law; and seeing their Master so rigidly conform to it; no wonder they expected it was to be continued in full force. So far were they from even *suspecting* that the ceremonies of Judaism were done away, that for a long time after the resurrection of Christ, they continued rigidly to adhere to them. It was matter of great offence to the brethren at Jerusalem that Peter should visit Cornelius, an uncircumcised man, and eat with him. And when Peter made his defence before them, he alleged scruples of a similar nature to them, which had existed in his own mind; and nothing short of a vision from heaven, was sufficient to remove them. When the brethren heard that Cornelius had received the Holy Ghost, and thus had a seal put upon him that God had accepted him, they were surprised. "Then hath God," exclaimed they, "to the *Gentiles* also granted repentance unto life." Before this they had imagined that the privileges of the Redeemer's kingdom were to be confined to the Jews. Although the parting instructions of our Lord were, "*to preach the gospel to every creature*;" yet, as he did not, in his life, give such instructions, they were ignorant on that subject.

So little had our Lord said respecting the abolition of the ceremonial law, that the great body of the Jewish converts would have imposed on the Gentiles the rite of circumcision, and a strict observance of the law of Moses. Had Jesus Christ, while he was

among them, clearly taught the abolition of the ceremonial law, no such opinions had obtained. It is clear, then, from these considerations, that the abolition of the ceremonial law was no part of the instructions which Jesus, while he was upon earth, gave to his disciples; for this plain reason, that they were not, at that time, able to bear such a doctrine.

**II. *Christ did not open to the view of his disciples the doctrine of justification.***

He disclosed this doctrine so far, that by comparing it with the full explanation of the apostles afterwards, it is clearly taught; but he was not sufficiently explicit on the subject, during his personal ministry, to render the system complete. Had he spoken of justification by faith, in the clear manner in which Paul speaks of it, no man in his audience could have understood him: for they did not know the full extent of his character. It was uniformly the expectation of his followers that he was to sit on a temporal throne. "We trusted," said one of them in his despondency, on account of Christ's death, "that it had been he who should have redeemed Israel;"—evidently alluding to a temporal deliverance, which the Messiah should effect for his chosen people.

Now had Christ insisted largely on the necessity of faith in him to being justified in the sight of God, it is very obvious that his disciples could not have understood him. The removal of their erroneous notions must be a work of time, and could not, therefore, be effected in a moment.

It was indeed a favourite remark of our Lord's, if we may so speak, that he that believeth on the Son hath everlasting life; but the nature of that faith would have been little known to us without the subsequent instructions of the apostles. Our Lord spoke too of his being "the way, the truth and the life," and declared, that no man cometh unto the Father but by him. Yet these declarations were very im-



perfectly understood even by his disciples, till after he rose from the dead.

Although our Lord said nothing contrary to the doctrine of justification, as laid down by the apostles, yet he never so fully and clearly inculcated it as they did. He implied it, however, in many things that he said; but did not teach it so clearly as to render it impossible that he should be misunderstood.

When the young ruler came to him and inquired, what good thing he should do to inherit eternal life, he replied, "Thou knowest the commandments," and then repeated them; but he said nothing of that faith in him, which the apostles afterwards taught, as absolutely necessary for acceptance with God. The young man did not know enough of the character of Christ, to be thus taught at this time. Our Lord taught his disciples clearly, the extent and spirituality of the divine law, and rescued that law from the false glosses of the Jews—he set the example of an unsullied life—but he did not inculcate with clearness the plan of salvation which was afterwards made known. It was left for his apostles, through the inspiration of the Holy Ghost, to *finish* the work of abasing the creature, and of exalting the Lord of glory. It was for them to declare, that "without faith it is impossible to please him;" that "by the deeds of the law there shall no flesh be justified in his sight." It was for the apostles to proclaim, that "there is no other name given under heaven among men whereby we must be saved;" the doctrine of justification by faith in Jesus Christ, in its fullest and clearest sense, the disciples were not able to bear, till they had seen more of his character than they could see before he left the world. Their prejudices cast such a thick veil before them, that they could not perceive the spirituality of the Redeemer's kingdom. In gracious condescension to their weakness therefore, our Lord waived the

subject, in a great degree, till the Spirit should be sent to guide them into all truth.

III. *Christ, while he was upon earth, did not clearly make known the object of his death, which he expected to suffer at Jerusalem.*

What he said on this subject was always said to his *disciples*, and not to the multitude. But it is remarkable that such was the blindness of their minds, that they did not perceive. Nor did our Lord fully instruct them on this subject, till after his resurrection, while walking in company with two of them, to Emmaus. When Moses and Elias talked with Christ on the subject of his decease, on the Mount of Transfiguration, in the presence of Peter and James; so solicitous was our Lord to conceal this fact from the knowledge of the Jews, that he charged his disciples to tell no man till he was risen from the dead. And so little were they acquainted with the object of his death, that "they questioned one with another, what the rising from the dead should mean;" and our Lord did not think proper, at this time, to inform them. Although he often reproved them for their gross and worldly ideas of his kingdom, yet he did not set himself systematically to oppose them; the time for that not being yet come. Towards the close of his ministry, he began to speak freely of his death to his disciples, but he generally mentioned the *fact* merely, and did not enlarge on the *consequences* of it. As his disciples were slow of apprehension on this subject, he left it for some future opportunity.

Nor did he speak but rarely, of his being the Messiah. On one occasion, when Peter confessed that he was "the Christ, the son of the living God;" he charged him and his brethren to tell no man of it. The reason of such a charge is obvious. The time was not yet come for the promulgation of the gospel; for the disciples themselves were not acquainted with it. And it was inexpe-



dient that the Jews should know the full extent of his character, at that time.

It appears then that when Christ left the world, that some important parts of evangelical truth were either unknown, or unregarded; and from the manner in which our Lord conducted his instructions, that he did not *intend* to make them known, till after his resurrection from the dead.

From our subject we infer;

I. *That Christ did not come into the world merely as a religious teacher.*

He taught, because his benevolent feelings prompted him so to do; and this was a part of his mission; but it was not the principal object for which he lived and died. "This is a faithful saying," says an apostle, "and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" The business of teaching might have been accomplished by a person far less dignified than he. Christ, having all power in his hands, might, if he pleased, have made his preaching effectual, to the conversion of multitudes. But that was not his present, though ultimate object. The goal at which he aimed from the first, was, death for a world lying in wickedness. As he travelled onward towards that goal, he scattered along the way the fruits of his benevolence. He instructed the ignorant, healed the sick, raised the dead, and wrought many other miracles; but he still kept his great object in view. Had the ultimate object of his visit to our world been, to act as a religious teacher, as is affirmed by some, he would have been more ample in his instructions. Perfect as he was, and furnished with all power from on high, he would have made out a full system of religion, without leaving any thing to be communicated in after times; for he could have prepared the hearts of his disciples to bear whatever he pleased to tell them. So then, if we affirm that Christ's ultimate object in coming into the world, was, to teach us a system of

religion; we must allow that he but very imperfectly executed the duties of his office—because he left some important points unsettled. A far less dignified person than Jesus might have been commissioned to publish a system of religion; but he was the only one in the universe that could take away the sins of the world, by the sacrifice of himself. The apostles, therefore, made it a chief point in their preaching, not that Christ was merely a teacher of religion, but that he died the just for the unjust. "I delivered unto you," says one of them, "*first of all*, that which also I received, how that Christ *died for our sins* according to the scriptures." "We preach Christ crucified," says the same apostle, "unto the Jews a stumbling block, and unto the Greeks foolishness." Christ crucified then, according to Paul, is the whole sum of the gospel; and the fact that his doctrine was a stumbling block to the Jews, and foolishness to the Greeks, was no objection in his mind to its being preached.

The same prominence is given to this point throughout all the Epistles. Christ came into the world then, partly to teach religion, but *principally* to make an atonement for our sins.

2. *If Christ did not complete the system of evangelical truth, then the Epistles, including the Acts, are as valuable, and as much to be revered and depended on, as the Gospels.*

Our Lord had many things to say to his disciples, which he chose to communicate by the Holy Spirit, after he himself had left them. Many of these things were committed to writing, for the use of the churches, and they have come down to us for our use. The Epistles are a part of the revealed system of truth, as much as the Gospels. If the latter contain the life of Christ, the former contain the doctrines of Christ. If the doctrines of Christ are intimated in the Gospels, they are more fully disclosed in the Epistles. While Christ did not, as



we have seen, teach plainly and fully the abolition of the ceremonial law, the doctrine of justification by faith in him, and the object of his death, all these things are largely discussed in the Epistles; so that without the Epistles, our revelation would be incomplete. Here the light which Jesus Christ brought into the world, shines upon us, without a cloud between. Here those doctrines which, during the life of Christ, could not be declared, on account of the dullness of the early converts in receiving the truth, are laid down in the clearest manner. As the morning sun comes gradually into view, and dissipates the surrounding darkness; so the sun of righteousness shone more and more unto the perfect day. As by the gradual influx of the light of the morning, the tender eye is strengthened to behold it; so by similar gradations in the light of the gospel, the disciples were prepared to receive it.

If the Epistles are the consummation of that light, of which the Gospels are but the beginning, surely they are as valuable, and as much to be revered. It is not true then, as is affirmed by some, that a religious doctrine or precept which is found in the Epistles and not in the Gospels, is any the less obligatory on this account. It is clear also, that the superior reverence with which some regard the Gospels, is unauthorized.

3. *We learn from our subject the manner in which ministers and other Christians should treat those whom they instruct.*

It was a fact, that instead of the Jews being exalted above all other nations, by the reign of the Messiah, as they anticipated, they were soon to be rejected from being the peculiar people of God, on account of their unbelief. Yet our Lord did not often insist on such a doctrine, because the Jews were not prepared to receive it. It would have prevented him from doing the good which he intended, by unnecessarily exciting prejudices against him. This doctrine was not to be concealed, but it

was to be made known in its proper time. Accordingly it is largely explained by the apostle Paul. So also at the present day, a minister must *prepare the minds* of his hearers, as much as he can, for the reception of the truth. In ordinary cases, however, he has, in this country, but little necessity of this in his public addresses, because people are generally informed as to the first principles of the Gospel. He is particularly bound to deliver the truth in its proper proportions. Private Christians also are required to instruct those who are committed to their care, in the truth, as they are able to bear it. A child is to be brought up "in the nurture and admonition of the Lord." You would not begin with the abstruser points in theology any more than if you were teaching mathematics, you would begin with geometry. The foundation should be laid in first principles.

You are a professor of religion, and you have made some advances in the knowledge of the gospel. A man who knows nothing of the subject, (and unhappily there are some such, even in this favoured land,) comes to you for instruction. Now you would not begin with the abstruser points, how important soever those doctrines might be; for this plain reason, that your pupil is not yet able to bear such communications. An infant must be fed with milk. You would carefully lead him along to Jesus Christ, the Captain of our salvation. As you proceed, you would open divine knowledge to his view by degrees, as his faculties for comprehending it continued to expand. In imitation of Jesus you would consider his education, his habits of life, his prejudices, and as far as your duty permitted, accommodate yourself to all these, that you might train him up for everlasting glory.

4. *We learn from our subject the tender compassion of Jesus Christ.*

It was from this amiable principle that he did not make known the full extent of evangelical truth, while he



was upon earth. When giving his farewell advice to his disciples, instead of upbraiding them for the little advances which they had made in divine knowledge while he had been with them; he felt for their infirmities. Because his disciples were, at that time, unable to bear them, he did not proceed in his instructions. In all his life and actions, as recorded by the Evangelists, we behold the same compassionate Jesus. When the widow of Nain was carrying her only son to the grave, he could not look on her but with compassion; and he commanded the dust to stand up alive. When he beheld the sisters of Lazarus weeping at the heavy loss which they had sustained, he wept also; and called the dead from the sleep of the grave. When he approached towards Jerusalem, and recollected the troubles which that devoted city was about to endure, he mourned over it in the tenderest manner. When denied by Peter, he looked the fallen disciple into repentance. When on the cross, he forgave his murderers, and breathed out a tender prayer that God would forgive them also.

Christians, the same compassionate Jesus is your friend. He can be touched with a feeling for your infirmities even on a throne of glory. He will bear with your imperfections and follies, as he did with those of his companions on earth. The burdens laid upon you, will be such, and such only as his grace will enable you to endure. The Lord knoweth them that are his, and marketh out their portion accordingly, that none of them may lose eternal life.

Ye who have but just entered on a religious course, the Lord Jesus has many things to say unto you, but ye cannot bear them now. Many and great are the struggles which you are to have with a sinful heart; many and great are the troubles which you are to endure while travelling on to heaven; many and great also are the blessed consolations which the Lord Jesus will give you in all these con-

flicts with your spiritual enemies and in partaking of the common woes of humanity. You know not what is before you in life, and it is best you should not know. His Providence will gradually unfold the part which you are to act. Could you look down the vale of time, and take a view of the scenes through which you must pass, your hearts would sink within you at the prospect of sorrow, and overlook the joys which will be scattered along the road. Could you be certain, at the beginning of your course, that you are the true disciple of Jesus, it might slacken your diligence in the Christian calling, and thus bring upon you many a woe to which you are now strangers. Could you look forward with an undoubting confidence to the crown of glory, it might take away your humility, and inflate you with spiritual pride. Doubts and fears are permitted to molest you, not to give you uneasiness merely, but to quicken your diligence in making *your calling and election sure*.

Aged saints, whose heads are whitened by the frosts of many winters, and whose hearts beat high with expectation of immortal life, little do you know how precious that hope is which you now feel to be an anchor of the soul. Little do you realize the value of that crown which awaits you. Little do you imagine the extent of that ocean of happiness on which you are shortly to embark. Could you now be made acquainted with the joy which another world will reveal, those frail tenements of clay which you inhabit, would dissolve, and crumble away under the mighty weight. The soul while detained in its earthly house, is unable to bear the delights of the Paradise above. Out of mercy to your weakness therefore, the Lord Jesus does not suffer you now to conceive that fullness of joy which you are shortly to experience.

Impenitent sinners, could you lift the veil which conceals eternity from your view, your souls would not only



sink within you, but you would be unable to make exertion for your safety. The sight would so overpower you that your frail bodies would faint before it, and perhaps expire. You will have trouble while on earth too as well as the Christian, but no consolations of the Spirit, no cheering ray from the throne of God to illumine your path through the wilderness of life, and enable you to drink the cup of affliction with resignation. And when the grave shall open its mouth to receive you, no voice from on high will salute you to dissipate gloom; all will be darkness, and woe, and unutterable despair.

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For the Christian Spectator.

*On the defence of the Truth.*

The Apostle Jude, in his short circular address to the churches, exhorted them *earnestly to contend for the faith, once delivered to the saints*. The reason assigned for this exhortation was, that *certain men* had *crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ*. By this declaration, it is obvious, that the persons whom the Apostle had in his eye, were distinguished both for the heresy of antinomianism, and for profligacy of character. Denial of Christ also in some form, constituted a prominent feature in their character, and contributed, among other things, to render it odious and deformed. Indeed we learn not only from the Epistle of Jude, but from other Epistles, that these primitive heretics, not satisfied with the simplicity of the christian religion, as taught by the Apostles, attempted to effect a change in its doctrines and duties. They opposed openly and directly, and with great acrimony of temper, the fundamental truths of Christianity, and introduced such novelties of opinion

and practice, as were subversive of the very design of the gospel. Though during the lives of the Apostles, their attempts to pervert christianity were but partially successful, yet they laid the foundation of divisions and heresies, by which the christian church was for a long time agitated and troubled. Even then, the church of Christ began to be disfigured by many and various apostacies, under different heresiarchs, the most distinguished of which in point of magnitude and duration, was the system of papal Rome. This was that *mystery of iniquity*, that monument of human credulity and wickedness, which began to operate on the human mind in the apostolic age, and which gradually extended its operations through all orders of men, and in all countries bearing the christian name, till in process of time, it prevailed almost to the extinction of the religion of Jesus Christ, a religion so justly celebrated for its purity and simplicity. In view of this and of all the heresies, which, both in the primitive and subsequent ages of the world, disturbed the tranquility of the church, there was much need of the exhortation, by which this dissertation is introduced.

The exhortation, though originally intended for those churches, which were planted by the Apostles, is applicable in the present day. There is the same reason for it now as formerly. There is now in substance, the same heresy. There is the same substitution of vain philosophy, for the truth, as it is in Jesus; the same liberality of sentiment, so celebrated for tolerating every kind of religion. There are now, in some form or other, the same errors, which early crept into the christian church, and which infested it both before and after the Reformation; errors, marked with equally strong delusions, and involving consequences, equally dangerous and fatal to those who embrace them.

Gross and destructive errors in faith did not exist in the primitive ages of New-England. The sys-



tem of religion, which was published in the wilderness, by the puritan adventurers, was pure and simple. It was the same with primitive christianity. To the end that it might be maintained and perpetuated in an uncorrupted state, they fled to this country. Here they found an asylum from the storm of prelatical persecution, which began to discharge itself upon them in the Island of Great Britain. Here in the bosom of the forest they planted themselves, and were exposed, without sufficient means of defence and protection, to the violence, to the ferocious attacks of savage men. Here they laid a deep and broad foundation on which the church of Christ rose and shone with peculiar splendor and glory. Their posterity for more than a century, continued to revere and love those truths, which were *once delivered to the saints*. But at length, a change took place in that religious system, which the Pilgrims of New-England believed and adopted; a change, as great and visible and alarming, as that which was accomplished in the faith of the primitive christians. It is a change from Orthodoxy to Unitarianism. It has been silent and gradual, but as yet confined in its progress to a comparatively small portion of our population. Nor is this change confined to the faith, but it extends to the practice of the puritan religion. Its advocates are disposed not only to fritter away the most obvious meaning of those passages of scripture, by which that religious system is supported, in which the doctrines of grace are recognized, but to lower down the preceptive part of it, in accommodation to the inclinations of the heart, to the varying tastes, and to the fluctuating customs of the times. This system, thus changed and degraded and mangled, is at variance with the true gospel. It stigmatizes as *foolishness* some of the doctrines and duties of christianity. While it overlooks the importance of believing those doctrines, which were delivered by Christ and his Apostles,

it enjoins but little as the standard of duty, which reaches beyond the outward character. While it views with a cruel indifference, the religious opinions of men, it insists on nothing as the characteristics of the christian, but a punctual attendance on religious institutions, and a disposition to be upright and honest in our dealings, and faithful to our promises, just and kind, chaste and temperate, humane and liberal. While it undermines the foundation of our hope and salvation; while it tears from us those doctrines for which the first christians shed their blood, and for which our fathers *contended* amidst the hostilities of the world and the evils of persecution, it provides no remedies for our spiritual exigences, but leaves us, in a spiritual sense poor and destitute and miserable, in that depraved and ruined state, in which we commenced our moral existence. And may I not add as another trait in the character of that religion, which, in some districts, has been so materially changed, that it startles more at the approach of religious zeal in regard to revivals and christian exertions, than at that of ungodliness and infidelity. A scheme, in which the humbling doctrines of the cross are not acknowledged, in which the standard of christian character is lowered down, and according to the principles of which, revivals are identified with illusion and enthusiasm, is as gross a departure from the primitive faith and conduct of New-England, as the Arian and Pelagian doctrines of the fourth and fifth centuries, were, from the faith of the first christians; of course, there is *now* the same reason that christian churches should be exhorted to *contend earnestly for the faith, once delivered to the saints*, as when that faith was assailed by primitive heretics and deceivers.

Let the churches of Christ consider themselves as exhorted by the Apostle. Let them feel the weight of obligation, which this exhortation imposes. The religious faith, for which they are required to contend



with zeal and earnestness, was openly avowed by the holy Apostles and martyrs, by the Reformers, by the Fathers of New-England, and it is now received and taught and established as the truth of inspiration, by a vast majority of the christian community. It has been blessed, when faithfully preached, as the grand instrument of revivals of religion. The guilty, in innumerable instances, have been indebted to it as the instrumental cause, for their hope and salvation; the penitent, for their light and joy; and the afflicted, the sick and the dying, for their consolations and assurances. It is the commencement and consummation of the christian character. Under its salutary influence, men have become submissive, faithful and obedient to God; humble, meek, gentle, peaceful, and forgiving under injuries and reproaches; benevolent in the bestowment of charity; inflexible in their attachment to Christ, and zealous for the advancement of his kingdom in the world. Those doctrines of the cross, which constitute the faith of christians, have, when fully believed and ardently loved, a good practical tendency. We have seen it exhibited in the character and conduct of those churches, who lived in ages of darkness and persecution, long since passed away. We see it now exhibited in the exemplary conduct of believers in general, and particularly in that high and expansive benevolence, peculiar to orthodox christians. It is the spring of those remarkable movements in the church, for which the present period is as much distinguished, as any preceding period was by the exertions and zeal of patriots, to achieve our national independence and glory. How highly, from these considerations united, should churches value an orthodox faith. Since in religious controversy, it is represented by its

enemies in an odious and distorted view, since it is opposed and explained away, till nothing is left which rises above the level of mere natural religion, how deeply concerned should christian churches be, to stand up with boldness and decision in its defence before an ungodly world, contend for it in a manner correspondent with its gracious design, and with its high and everlasting importance. This is a duty, which they owe to Christ, to his cause, and to the spiritual interests of their fellow men. This is a duty, to which they are especially called at this day; a day in which the advocates for a change of religion in our country, though the minority, are strenuously contending for a system, which is hostile to the genuine doctrines and precepts of christianity, which is opposed to missions, one which, should it become general and permanently prevalent, would sweep away every vestige of true religion; put a stop to the progress of the present benevolent operations, recall our missionaries from their stations, and leave the heathen to perish in that wretched state of degradation and idolatry, to which they are subjected. We have no reason, however, to fear, either the general and lasting prevalence of Unitarianism, or the prostration of that system of orthodoxy, for which the Apostle exhorted christians to contend. That long and unbroken series of revivals and christian exertions, which distinguish the present day, operate, we have reason to believe, in favour of that form of christian faith, which we have advocated. Let the churches of Christ be roused to promote these revivals and exertions, by their prayers, and by the consecration of their hearts and wealth and lives to God, and no doubt would remain of the speedy triumph of that faith over delusion and wickedness. C. C. M.



### Miscellaneous.

[The following is taken from the 'Washington Theological Repertory,' printed in the city of Washington, and 'edited by the Clergy of the Protestant Episcopal Church, in the District of Columbia; assisted by several literary gentlemen.']

Messrs, EDITORS:—I hear great disputes going on in our parish about baptism; and they seem to have arisen from your late publications upon that subject. After all I have read and heard about it, my own opinions remain as they were before I ever heard of these controversies; and if I did not get them from the Bible, I know not how else they came into my head; and this makes me think that they are right, and that perhaps they may be worth giving to your readers.

The act of baptism, like every other reasonable service, in order to be acceptable to God and beneficial to the party baptized, must be done in faith. If so done, the blessing is promised; if done in form only, God, who cannot be mocked, cannot be expected to bless it.

This cannot be doubted as to adults. If a man is tied and baptized by force, no one would pretend that he was regenerated, or his spiritual state at all changed, so if he comes willingly, but without faith, from mere temporal motives. I should like to know if any disputant in this controversy will deny this.

If this be conceded, does it not settle the case as to the baptism of infants? Their sponsors present them, and answer for them. In them, therefore, must be found the faith, to which alone the blessing in the ordinance is promised. If parents or sponsors have no faith, their children have no promise, for the promise is only to believers and their children. And if, because it is the fashion, or because they want to give a ball or a party, they open their doors, send for the fiddler and the parson, a pack of cards and a prayer-book, and have a great christening, that is the wonder

and envy of all their neighbours, can it be expected that God will look down upon them assembled together in his name; and has he promised to send down any thing but a curse upon such a profanation? If an adult tied or made drunk, and baptized, remains in his sin and condemnation as before, will not an infant, baptized under such circumstances, continue as before, a child of wrath?

But if pious parents offer their child in faith, with prayers to God that he may be born again, and made a new creature in Jesus Christ, will it not afford sufficient ground to hope that the promised blessing will attend the administration of the ordinance, or follow it in God's appointed time, and authorize us, as directed by the church, to thank God for it?

This, Messrs. Editors, seems to me to be all that the Scriptures authorize us to believe about baptism; and I thank God that it is enough, and think that we ought to have "all joy and peace in believing it."

QUERIST.

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The late President Dwight travelled extensively in New-England and New-York; of his several Journeys he prepared an account that is in a course of publication, and of which one volume has already appeared. This work was commenced in 1796, and the execution of it was continued, so far as his other labours permitted, during his life. 'Some incidental circumstances,' says Dr. Dwight, in his preface, 'excited in my mind a wish to know the manner in which New-England appeared, or to my own eye would have appeared eighty or a hundred years before. The wish was found to be fruitless; and it was soon perceived, that information concerning this subject was chiefly unattainable. A country changing as rapidly as New-England.



must, if truly exhibited, be described in a manner, resembling that, in which a painter would depict a cloud. The form, and colours, of the moment must be seized; or the picture will be erroneous. As it was naturally presumed by me, that some of those, who will live eighty or a hundred years hence, must have feelings similar to my own, I resolved to furnish, so far as should be in my power, means of enabling them to know what was the appearance of their country during the period occupied by my journeys.'

Some pieces of history are also contained in the work, and many notices of individuals, and of occurrences, are given, of which no account can elsewhere be found, and which, but for this memorial, would have passed away, and been forgotten. The character and institutions of the first settlers of New-England, are also vindicated.

All who have a knowledge of the character of the late President Dwight will be sensible that he was peculiarly qualified for the task he undertook. His acquaintance with distinguished individuals, and his knowledge of men, gave him superior advantages for the acquisition of that kind of information which was necessary for his purpose; while his talents and extensive information enabled him to attach a just value to what he saw, and to present the results of his observations in the happiest manner before his readers. When the three remaining volumes are published, we hope to prepare an account of them, for our work. At present we publish from the interesting volume which has appeared, the following history of Major-General Phineas Lyman and his family. This gentleman resided for a time in Suffield in this State.

At a small distance, Westward from the Presbyterian church in this town, lived Major-General *Phineas*

*Lyman*. Few Americans have a better claim to the remembrance of posterity, than this gentleman: and the history of few men, who have been natives of it, can be more interesting.

He was born at Durham, of a reputable family, about the year 1716. He entered Yale College in 1734; and received his first degree in 1738. When a Senior Sophister, he was chosen one of the Berkleian scholars; and in 1739 was appointed a Tutor. In this office he continued three years, with much reputation. He then devoted himself to the profession of the law; and, after being admitted to the bar, began the practice in this town; at that time considered as belonging to the Province of Massachusetts Bay. His business soon became extensive, and his character distinguished. In 1749, the inhabitants of Suffield, convinced by his arguments, that according to the original boundaries of Connecticut, and the dictates of their own interest, they ought to belong to that Jurisdiction, employed him as their advocate, to procure them an admission into that colony. His mission was successful. The following year he was chosen their Representative; and in 1753 was elected into the Council, of which he continued a member until 1759. In 1755, he was appointed Major-General and Commander-in-Chief of the Connecticut forces; and held this office until the Canadian war was ended. He then went as Commander-in-Chief of the American troops in the expedition to the Havannah, in the year 1762. In all these employments he rendered important services to his country; and acquired a high reputation for wisdom, integrity, bravery, military skill, and every honourable characteristic of a soldier. In the battle at Lake George, the first link in the chain of splendid successes, which raised so high the power and glory of the British nation, the command devolved on him immediately after its commencement: Sir William Johnson having been early



wounded, and obliged to retire from the scene of action. During the whole course of the war, beside the high testimony given to his worth by the State, he received many others; particularly from the British officers, who were his companions in service; by several of whom he was holden in peculiar esteem. By these gentlemen, he was so advantageously spoken of in Great Britain, that an invitation was given him by some persons in high office to visit that country.

A company had been formed, by his exertions, under the name of Military Adventurers; composed chiefly of such as had been officers, and soldiers, during the preceding war. Their object was to obtain from the British government a considerable tract of land bordering on the Rivers Mississippi and Yazoo: on this tract they proposed to plant themselves, and as large a colony of their countrymen, as they could induce to join them. General Lyman went to England as agent for this company; and entertained not a doubt, that his application would be successful.

Soon after his arrival, his own friends in the ministry were removed. Those who succeeded them had other friends to provide for; and found it convenient to forget his services. It will be difficult for a man of mere common sense to invent a reason, why a tract of land in a remote wilderness, scarcely worth a cent an acre, could be grudged to any body of men, who were willing to settle on it. It will be more difficult to conceive how it could be refused to a band of veterans, who had served their country faithfully through a long war, and had contributed by their gallant efforts to bring that war to a glorious conclusion. Still more strange must this appear, when it is remembered, that the settlement of these men in that wilderness would have formed an effectual barrier against every enemy in that quarter; and that their agent was a man, who might fairly expect to find a favourable answer to every reasonable request. General Lyman, however, found insuperable difficul-

ties embarrassing this business. In his own country he had never solicited public favour otherwise than by faithful services; and was experimentally a stranger to all Governmental promises, except such as were punctually fulfilled. For a while his open heart admitted the encouragements, given to him in London; and charitably construed the specious reasons, alleged for successive delays, in the most favourable manner. After dragging out several tedious years in the melancholy employment of listening to Court promises, he found, in spite of all his preconceptions, that the men, with whom his business lay, trifled alike with his interests and their own integrity. Shocked at the degradation, which he must sustain by returning to his own country without accomplishing his design, and of appearing as a dupe of Court hypocrisy, where he had never appeared but with dignity and honour, he probably, though not without many struggles, resolved to lay his bones in Britain. The imbecility of mind, which a crowd of irremediable misfortunes, a state of long-continued, anxious suspense, and strong feelings of degradation, invariably produce, he experienced in its full extent. His mind lost its elasticity; and became incapable of any thing, beyond a seeming effort. Eleven years, the best of his life, were frittered away in this manner.

At length Mrs. Lyman, who in endowments and education was superior to most of her sex, being equally broken down with the distresses, in which his absence had involved his family, sent his second son to England in 1774, to solicit his return. The sight of his son called up the remains of his resolution; and determined him to revisit his native country. The tract in question was about this time granted to the petitioners. Many of these were, however in the grave; others were already hoary with age: and all of them were removed beyond that period of life, at which men are willing to plant themselves in a wilderness, lying under a



new climate, and a thousand miles from their homes. Of the conditions of the grant I am ignorant. But it wholly failed of producing any benefit to the grantees. Had it been seasonably and generously made, West Florida might now have been a province of Great Britain.

For himself he obtained a tract of land, sufficient for cultivation, and at some future period for the establishment of a fortune, and was promised an annuity of two hundred pounds sterling. But the land he was too old to cultivate; and the promise was never performed. He revisited his country however, in 1774, with the appearance of success, and reputation.

When he had spent a short time in Connecticut, he embarked, the following year, for the Mississippi, with his eldest son, and a few companions, to make some preparation for the reception of his family, who were soon to follow. This young gentleman had been educated at Yale College; and, while a youth, had received a commission in the British army. This commission, however, he had given up for the practice of law; and that practice he had waveringly pursued under a conviction, daily felt, that he was soon to remove into a distant country. The irresolution, which this conviction produced, was continually increased by the long suspense, resulting from the absence of his father, and issued in a broken heart, and a confirmed delirium. In this situation his father found him at his arrival in Connecticut; and carried him to West Florida, with a hope of amending his health and spirits by the influence of a new climate. But the hope was vain. He died soon after he landed in that country. His father followed him to the grave, when he had scarcely begun the accomplishment of his enterprize. The next year, 1776, Mrs. Lyman, together with all the surviving family except the second son, embarked for the same country. She was accompanied by her only brother. Within a few months after

their arrival she died; and was followed by her brother the succeeding summer.

The rest of the family continued in the country, until it was invaded, and conquered, by the Spaniards in 1781 and 1782.

These adventurers, together with a small number of their friends, had planted themselves in the neighbourhood of Natches: a town built by the French on the eastern side of the Mississippi, one hundred and eighty miles north of New-Orleans by land, and twice that distance by water; and now the capital of the Mississippi Territory. Here the French erected a fort, which was afterwards repaired by the English. To this fortress these people, and the other neighbouring inhabitants, betook themselves for safety, when they were informed that the Spaniards were ascending the river. The fort was speedily invested: and, not being tenable for any length of time, or being unfurnished with provisions, or ammunition, for a long siege, was surrendered upon easy and honourable terms of capitulation. But the Spaniards shamefully violated all their engagements; and treated the inhabitants with gross indignity and abuse. This conduct roused them to resentment. A messenger was immediately dispatched to General Campbell, then commanding at Pensacola, to enquire of him whether this breach of faith, did not completely release them from their engagements. The General returned an affirmative answer; and declared that they were at full liberty, by the law of nations, to make any exertions for his Majesty's service, which their circumstances would permit. Upon this information, they flew to arms, and retook the fort. But they had scarcely regained possession of it, when they learned that the Spaniards were advancing in force up the river, to attack them. There was no alternative left, but either to submit, and suffer whatever Spanish wrath and revenge should choose to inflict, or seek their flight through an immense wilderness,



inhabited by savages, to Savannah in Georgia, the nearest post in possession of the British. From the Spaniards they had every thing to fear. A flight through the wilderness involved distresses without number; but presented a possibility of safety. These unfortunate people determined therefore, to attempt it without hesitation.

The contention between Great-Britain, whose subjects they were, and the American States, rendered a direct course to the place of their destination too dangerous to be hazarded. To avoid this danger, they were obliged to ascend into North-Carolina, then to descend below the Altamaha, and then to cross the State of Georgia again to Savannah. In this circuitous route they wandered, according to their reckoning, more than one thousand three hundred and fifty miles, and occupied one hundred and forty-nine days.

The dangers and hardships, which they encountered in their progress, resembled more the adventures of knight-errantry, than the occurrences of real life. The caravan was numerous; including women and children, as well as men: some of the children infants at the breast. They were all mounted on horseback: but the ruggedness of the ground obliged such as were able to walk, to make a great part of their way on foot. The country through which they passed, was intersected by numerous, and those often broad and deep rivers, steep and lofty mountains, equally difficult to climb, and to descend, obstructed their path. Marshes impassable forced them to take long and tedious circuits. The rivers they were obliged to swim on horseback; and in attempting to cross one of them several of their number had well nigh perished. Their sufferings from the dread of wild beasts and savages were incessant. The Choctaws, through whose territory, and along whose borders, their journey lay for a great extent, had espoused the Spanish interests: and become their enemies;

and from Indian enemies no concealment, no speed, no distance, can furnish safety. The most quiet, the most secure moments, are like the silence before a stroke of lightning, a mere prelude to danger and death.

Famine, also, threatened them in their best circumstances; and frequently stared them in the face. Once they were reduced to their last morsel. Often they suffered intensely from thirst. In one instance, when both they and their horses were nearly famished, a lady who was of their company, wandered in search of water some distance from their encampment, and found a small spot which exhibited on its surface a degree of moisture. She scraped away the earth with her hands; and, having hollowed out a basin of considerable size, saw it soon partially filled with about a quart of perfectly pure and sweet water. Having assuaged her own thirst, she called the rest of the company; who, together with their horses, all drank at this little spot, until they were satisfied; the water returning regularly to the same height, as soon as it was exhausted. It ought not to be forgotten, that disease attacked them in various instances; and obliged those who were well, to halt for the recovery of the sick.

After they had reached the State of Georgia, they separated into two companies. Those who composed one of these companies, were taken prisoners by the Americans. The company which escaped, crossed the Altamaha; and made their journey towards its mouth in East-Florida. On the southern bank of this river they constructed with great labour and difficulty, a raft of logs; and on that perilous vehicle floated themselves and their horses across. Thus they finally arrived in safety at Savannah, without losing one of their number. Those, who had been taken prisoners, were after a short time released.

One of their adventures deserves a particular relation.



About two days before they reached the first village of the Creeks, or Muscoghees, which was on their way, their provisions were exhausted. As they had lived for some time on a scanty allowance; many of them had lost both their strength and spirits. How long it would be before a new supply could be obtained it was impossible to determine. In this situation those, who suffered most severely, gave themselves up to despair; and, pronouncing all further efforts fruitless, concluded to die on the spot. It was with no small difficulty, that their more robust and resolute companions persuaded them to renew their exertions for a short time, and to proceed with a slow and heavy progress on their journey. At the moment when every hope was vanishing, they discovered that they were in the neighbourhood of this village.

Three of their company were then deputed to go forward, make known their wants, and if possible, obtain relief from the savages. Colonel Mc Gillivray, who for several years exercised an entire control over the Creek nations, had for some time resided in this place; but unfortunately was now absent. As they approached the village; the Indians observed that their saddles\* were such as were used by the Virginians, with whom they were then at war; and declared them to be Virginians, and enemies. In vain they asserted, that they were subjects of the King of Great Britain, and friends of the Creeks. The saddles refuted their assertions. About seventy of the savages formed a circle around the messengers. In vain did they allege the defenceless state of themselves and their company; the presence of their women and children: their destitution of arms, and even of bread; and the frank, friendly manner, in which they had entered the village. The expedition appeared to be mysterious; the motives which led to it strange and inexplicable, and the un-

fortunate saddles decisively contradictory to all their professions. An earnest, and in the end a very vehement, debate commenced among the savages, of which only a few ill-boding words were understood by the messengers: such as *Virginian*, *long-knife*, *no-good*, and some others. From these they determined, upon the best grounds, that their fate was nearly, if not quite, decided. At the same time, every warrior seized his knife; every face became distorted with wrath; and every eye lighted up with fierce and gloomy vengeance. At this desperate moment, a black servant of Col. Mc Gillivray, returning from abroad, entered the circle; and demanded the cause of the tumult. The Indians replied, that these strangers were Virginians; as was clearly proved by their saddles; that, of course, they were bad men, enemies to the Creeks, and to their father the King of Great-Britain; and that therefore, they ought immediately to be killed. The black fellow then asked the messengers who and whence they were, and what was their errand to the village. To these enquiries they returned an answer with which he was perfectly satisfied. He then told the Indians, that they had wholly mistaken the character of the men; that they were not Virginians, but British subjects, good men, and friends to the Creeks; that they were in distress, and, instead of being killed, ought therefore, to be instantly relieved. When he found, that his remonstrances, did not satisfy the Indians, and that they still believed the messengers to be Virginians; he called them rascals, fools, and mad-men. This abuse they took very patiently, without attempting a reply; but still declared themselves wholly unsatisfied. At length one, more moderate than the rest, said, "If they are Englishmen, as they profess, they can make the paper talk;" meaning that, if they were Englishmen, they must have kept a journal, which they could now read for the satisfaction of the Creeks.

The black fellow seizing the hint,

\*These saddles were of English manufacture; as were those also which were then generally used by the people of Virginia.



asked the messengers whether they had kept any such journal. They replied in the negative. He then asked whether they had any written paper about them: observing that it would answer the purpose equally well. One of them examining his pockets, found an old letter.\* From this letter the black directed him to read a history of the expedition; and promised to interpret it to the Indians. Accordingly, looking on the letter as if he was reading it, he briefly recited the adventures of himself, and his companions, from the time, when they left Natches. The black fellow interpreted sentence by sentence: and the Indians listened with profound attention. As the recital went on; their countenances, which at the sight of the letter had begun to relax, gradually softened; and before it was finished, the gloom gave way to a smile, and the ferocity was succeeded by friendship. The whole body put up their knives; and coming one by one to the messengers, took them cordially by the hand; welcomed them to their village; declared themselves satisfied, that they were good men, and Englishmen; and promised them all the assistance in their power. With these joyful tidings the messengers instantly set out for their company; and brought them immediately to the village. Here they were entertained with a kindness, and hospitality, as honourable to the Indians, as it was necessary to themselves; and rested, until they were recruited for their journey.

To this expedition the two daughters of General Lyman fell victims, after their arrival at Savannah. Three of his sons were of this company: of whom the eldest came to New-York, when the British evacuated Georgia; the second went to Nova-Scotia; and the third to New-Providence. I have been informed, that the eldest came afterwards into Connecticut, and disposed of the remains of his father's estate. What

\* This was my eldest brother.

finally became of him, and his two brothers, I am ignorant.

His second son, a man brilliant, gay, and ingenious, beyond most of mankind, received, while in England, a military commission, and a little before the commencement of the American war, was required to join his Regiment at Boston. He continued in the army until the year 1782; and then with a heart, rendered nearly torpid by disappointment, sold his commission. A part of the purchase money he received: the remainder he never demanded. Most of what he received he lent, without requiring any evidence of the loan. With the rest he came to Suffield; where within a short time he was literally penniless. In this situation he was solicited to instruct a school. He consented; and for a while pursued the business without any apparent regret. The stipend, however, when it became due, he made no attempt to collect; nor when it was collected to expend it for necessary purposes. His clothes became indecent. Cloth was purchased by his friends; and a suit of clothes made, and brought to him. But he was too broken hearted, and listless to put them on. In a state of discouragement, approximating to a lethargy, his mind, once singularly brilliant and active, languished into insensibility. After a short period he fell a victim to this mental consumption; and joined his friends in the grave.

Such is the history of what, I think, may be called by way of distinction the *Unhappy Family*. Few persons in this country begin life with a fairer promise of prosperity, than General Lyman. Few are born, and educated, to brighter hopes, than those cherished by his children. None, within the limits of my information, have seen those hopes, prematurely declining, set in deeper darkness. For a considerable time no American possessed a higher, or more extensive reputation: no American, who reads this detail, will regard him with envy.



## Review of New Publications.

*Inquiry into the relation of Cause and Effect*: by THOMAS BROWN, Edinburgh. Third Edition.

THE works of Doctor Brown, we believe, will have an extensive popularity. For a season at least, they will draw the publick attention from the productions of other metaphysicians—even from those of Dugald Stewart himself. This we believe, not because we have yet had an opportunity to examine his great work on the Philosophy of the mind, and to form an estimate of its value, as a philosophical theory; but because the specimen of his writings, which we have before us, affords indubitable evidence, that as an author he possesses powers of no ordinary stamp. We know no other metaphysician, who writes like Doctor Brown:—none whose writings are so distinguished by qualities, which ensure publick admiration. We notice, in the first place an apparently familiar acquaintance with the opinions and reasonings of other philosophers, on the subject of which he treats; and what is often of more importance with the views and sentiments of men in common life. On his subject he is perfectly at home, and makes his readers soon feel at home in it too. We remark in the second place, the undoubted confidence, which he always seems to feel, in his own powers, as applied to the investigation, and in the conclusion to which it has led him. He shews us that if skepticism precedes philosophical investigation; with him, at least, it does not follow it. There is not, perhaps in the whole range of metaphysical speculation, a more difficult ‘inquiry’ than that of the relation of cause and effect:—none, which is supposed to be involved in more mystery, and which has more divided the opinions of modern metaphysicians; yet in the treatise before us, our author delivers his opinions, not indeed in a tone of haughty superiority, but with an

unwavering assurance of their truth. We do not remember a single instance, in which he advances an opinion, on the main subject of inquiry, with any degree of hesitancy or doubt. He never advances it, with diffidence as *his opinion*, which perhaps may be controverted; or as what *seems* to be true, but as what *is*, unquestionably, true:—and he is less surprised at his own discovery of the truth, than he is at the fact, that the acutest philosophers, as well as men of common sense, should, for so long a time, have overlooked a truth so very obvious; and have amused themselves, with modes of expression, which, really mark no distinct object of thought.

We remark, further, in Doctor Brown, a never-failing *elasticity* of mind; of which we know not where to find a parallel. In the volume before us, we believe there is not a single page in which the writer flags:—not one, which seems to have been written with an intellect fatigued or drowsy. Every where, he is animated and spirited: and if a subject of controversy is started, he engages in it, without animosity, but with that keenness of investigation, which marks a man, eagerly impatient to apprehend the truth, and confident of his power to discover and ascertain it. If, again, the inquiry only touches on a subject, fitted to excite emotion, his imagination breaks away from a course of ratiocination, and bounds forth, in a strain of lofty and brilliant imagery, which he clothes with as rich and splendid a drapery of language, as ever poet selected to adorn the pictures of his fancy. On other occasions, when the discussion of some more abstruse point, requires unusual simplicity of language, his style becomes merely elegant, or even plain. The general character of his style, however, is lofty and inclined to the majestic,—yet, always, conspicuous, if not always possessed



of philosophical precision. A treatise on metaphysics, formerly, led one to expect, abstruse and incomprehensible speculations,—distinctions, when there were no differences, and all made doubly repulsive by being expressed in the barbarous jargon of the schools, or, at best, in a dry, technical phraseology; but the modern school metaphysicians have shewn the world, that sound philosophy may be taught, in polite and elegant language. Doctor Reid's style possesses, in a high degree, perspicuity, ease, and simplicity; while Dugald Stewart has added as much elegance and ornament, as was thought to be compatible with the severity of philosophical reasoning. Doctor Brown's style, however, as much surpasses Stewart's, in these respects, as his does that of Reid. Never, surely, since the days of Plato, has philosophy been decorated with so gorgeous a robe, as that which was thrown around her by her late professor.

Let us not be understood, however, wholly to approve the style of Doctor Brown, as applied to philosophical investigations. It is indeed adapted to catch attention, and to hold it delighted. It is fitted to recommend severe studies to persons of imagination and taste, but it is not well adapted to express, precisely, the abstract truths of a deep philosophy, with all their limitations, and the various degrees of evidence, with which they are supported. The brilliancy of the style, is often too great to give us a distinct view of the object. Its fulness and flow are incompatible with the rigorous precision of close reasoning; while its enchanting beauty, diverts our attention, fills us with pleasing emotions and disposes us to adopt, at once, the opinions so delightfully conveyed, rather than to subject them to a rigid scrutiny.

Another quality of Doctor Brown's writings, which cannot fail to recommend them to a large class of his readers, is the plainness and simplicity, which they seem to give to subjects, heretofore considered the

most abstruse and difficult. He attempts to clear our speculations, even on the subject of power and efficiency, from mystery and incomprehensibility. Every thing is made visible, and even tangible. The truth is pointed out to our perception, as distinctly as the objects of vision to the sight. Our author moves in a flood of light, which every where surrounds him in his path; and he almost makes us astonished, as he seems to be himself, that obscurity should ever have been supposed to rest on these enquiries. We suspect, however, that some of Doctor Brown's readers, who have been usually considered the deepest metaphysicians, will find fault with the work, on the very ground, on which others will commend it. The simplicity of his system, they will consider as evidence of its defects. Its plainness they will ascribe to the utter rejection of all that is most profound and interesting in the subject, because it is incomprehensible. Metaphysics, thus deprived of its deep and abstruse speculations, will appear, to them, as the mere facts of chemistry would do if stated to a modern chemist, by one who denied the doctrine of definite proportions, and the atomic theory. They will even deny, that he has made his own system distinctly intelligible, or that he perfectly understood it himself. This has already been said, we are told, by illustrious authority on the other side of the water. The light, which brightens his path, is not, it will be said, the light of truth:—it proceeds not so much from the understanding, as from the imagination; it is an illumination flung from the brilliancy of his images and the splendour of his diction: and like that which a painter throws upon the objects of his pencil, it gives a strong lustre to the prominent parts of an object, while it casts the others into a deeper shade.

But it is time to close our remarks on the general characteristics of Doctor Brown, as a writer; while we proceed to exhibit his theory of Causation.



When similar effects, are seen to proceed, invariably, from a given cause, it has been, universally, supposed, by men in common life, and by philosophers, also, until the time of Hume, that *there must be some reason* for this uniformity; and it has generally, been supposed, that there is *something in the cause*, or antecedent, which enables it to produce an uniform effect. To this invisible something, which was believed to be the true reason or cause of uniformity in the visible effect, and which was supposed to belong to the antecedent, they gave the names of *power* or *efficiency*; and speculative men, striving in vain to form a distinct conception of that, which was signified by these terms, have mused over them, until filled with a kind of awful astonishment, at the inscrutable mystery, they were supposed to cover. Doctor Brown, however, comes forward, in this treatise, and in imitation of Hume, denies, absolutely, that there is any such thing as *power*; in the sense in which men have endeavoured to understand it. He denies that there is any thing more in the antecedent, to make it a cause, than there is in the consequent, to make it an effect. He denies, in fact, that events are connected in any way whatever, except by the invariable sequence of antecedent and consequent. He contends, that one object or event is called the *effect*, and another the *cause*, solely, because the former immediately and invariably follows the latter; and accordingly, he defines "a cause" to be "*that which immediately precedes any change, and which existing at any time, in similar circumstances, has been always, and will be always, immediately followed by a similar change*;" or more concisely, "*that which has been, and is, and will be constantly followed by a certain change*;" and "*power*," he says, is a "*word for expressing abstractly and briefly the antecedence itself, and the invariableness of the relation*." He is not content with saying, that *this is*

*all we know* of power and causation; he declares that it is all there is in causation, or that can be conceived or believed, respecting it; and even that it is absurd to suppose causes and effects *connected* together, at all; or related in any other way, than by uniform succession. This *denial* of any thing, in power or causation, but what is visible, seems to us, if we rightly understand it, to be the leading peculiarity, of Doctor Brown's theory. Philosophers, and those who were not philosophers, have always noticed the uniformity of past events, and have always believed, that the same uniformity will continue; that the future will resemble the past, that the same physical causes will, invariably, be followed by the same effects,—the same antecedents, by the same consequents. But they also, believed, that there is more in causation than what *appears*; that there is some *ground* of this apparent uniformity,—something, in efficient causes, at least, which *connects* them with their effects; the supposition of which, produces the conviction, in our minds, that they always will produce the same effects. Doctor Brown, however, after examining the *idea* and *belief* of power, as it exists in the mind, finds nothing on the most careful analysis, but the bare *perception* of past sequences in events, followed, immediately, by the *belief*, that the same sequences will be observed in future. Farther than this he contends, we have no notion, whatever, of power or causation; and neither philosophers nor common people, would ever he supposes, have imagined, that they had such a notion, had they not been bewildered by abstract terms and figurative expressions, which they found already existing in language, and which they of course, supposed were used to indicate some mysterious kind of connection in events.

In answer to the question, why do we believe, that the future will resemble the past, that the sequence of events is invariable, or in common



language, that the same cause will always produce the same effect; he says in one word, *it is because we cannot help it*. The belief is intuitive, or instinctive, or, as Doct. Reid, would say, 'constitutional.' It is *the immediate and invariable consequent* of the perception of past uniformity. It is, therefore, the *effect* of such perception; and is no more to be explained or accounted for, than is any other effect.

Such is the result of Doct. Brown's 'Inquiry into the Relation of Cause and Effect;' expressed with as much simplicity and plainness as we can give to it. He illustrates and endeavours to confirm his doctrine, by a reference to the successive events in the material world, to the supposed influence of the mind and will over our bodily actions, and even the train of our thoughts, and lastly to the power of that great First Cause, whose will every series of events has received its commencement. In all, he finds the same thing; one event *immediately and invariably succeeding another*, and he finds nothing else. He can detect nothing like *power*, and finds no reason to believe in its existence; though he has no objection to the term, if used merely to signify the relation of invariable antecedence.

In respect to the successive events of the *material* world, such a theory has long been adopted by philosophers. It was advanced by Descartes and Malebranche, under the head of 'Occasional causes;' a name given to regular antecedents, which were supposed to be destitute of efficiency. The efficiency or active power which was thus denied to matter, was supposed by Reid and Stewart to be found in mind, and to be suggested also by all the changes observed in nature. This efficiency, however, is not ascribed to the physical causes or antecedents of such changes, but is properly attributed to that Eternal Omnipresent Mind which first created matter, which constantly upholds it,

and by his unceasing energy carries forward the operations of nature.

In answer to the question, "In what manner do you acquire the idea of causation, power, efficiency?" Stewart says, "The most probable account of the matter seems to be, that the idea of causation, or of power, necessarily accompanies the perception of change, in a way somewhat analogous to that in which sensation implies a being who feels; and thought, a being who thinks. A power of beginning motion, for example, is an attribute of mind, no less than sensation and thought; and wherever motion commences, we have evidence that mind has operated" "Are we therefore to conclude" he continues, "that the divine power is constantly exerted to produce the phenomena of the material world, and to suppose that one and the same cause produces that infinite multiplicity of effects which are every moment taking place in the universe?" And he lets us know that he prefers this "simple and sublime doctrine, which supposes the order of the universe to be not only at first established, but every moment maintained by the incessant agency of one Supreme Mind; a doctrine," he says, "against which no objection can be stated but what is founded on prejudices resulting from our own imperfections." Doctor Brown, however, thinks differently. He discovers no efficiency, no active power in mind more than in matter. Volitions precede certain motions of our limbs, immediately and invariably; while they themselves follow in a similar manner certain states of the mind and feelings, of which they may be said to be the effects. They are no more free than our desires, from which they are not to be distinguished, except by unessential circumstances. The amount of it is, certain changes of mind precede certain changes of matter, and on the other hand, certain changes of matter precede certain changes of mind. The one class is not more efficient than



the other. *All causes*, according to Doct. Brown, *are equally efficient, all are alike physical*. To the Almighty Cause himself, he attributes no other efficiency or power. God, he says, desired the existence of a world, and a world arose into existence, just such as he had desired. He spake, and it was done; and we doubt not that a similar effect will immediately and invariably follow every such desire of that great First Cause, who can truly be styled Almighty, since his every desire is immediately and invariably followed by its object. It is in vain and indeed absurd to inquire *why* the world arose when God desired it? or *how* he created it out of nothing? There is no *how* or *why* to be inquired after in this case, or in any other instance of causation. Causation, power, efficiency, it is to be remembered, are only abstract terms, used to denote the fact of uniform antecedence, and have no such significance as men have supposed. Matter thus created, is the efficient cause of its own changes, and has no need of the continued energy of its Author, to carry forward its operations.

In this theory of 'the Relation of Cause and Effect,' the Author agrees with Mr. Hume; but he differs wholly from that acute but sceptical philosopher, in respect to the *origin* of our *belief* of this relation; and consequently in respect to all the sceptical conclusions to which the latter arrived. The general prejudice against Mr. Hume's theory, and even the very general misapprehension of it, Doct. Brown ascribes to the important errors interwoven with it, and to the obscure, unphilosophical manner in which it is expressed. Those errors, our Author exhibits and confutes with great effect. Nothing, certainly, short of mathematical demonstration can surpass, in conclusiveness, the reasonings by which Doct. Brown exposes, even to ridicule, the sophistical arguments and sceptical conclusions of Mr. Hume. Were he living, he must, we think, acknowledge himself completely overthrown; and

feel compelled to crown as conqueror his triumphant antagonist. This he would be the more willing to do, as Doct. Brown invariably carries on the contest, not only according to the most honourable rules of warfare, but even with the delicate courtesy of chivalry. The passage in which he draws the character of Mr. Hume, as a philosopher, seems to us almost without a parallel, for the originality, justness and beauty of the execution. We give a part of it, as a specimen of our Author's plain or middling style.

Before entering on the examination of the Theory itself, however, I may, perhaps, be indulged in a few remarks, on the character of Mr. HUME's mode of writing, on the abstruse subjects to which some of his Essays on the philosophy of mind relate; not with a view to the consequences, or the truth or error, of the opinions delivered in those Essays, but simply with regard to their degree of clearness and precision, as expository of doctrines whether true or false.

That he was an acute thinker, on those subjects to which the vague name of Metaphysics is commonly given, there was, probably, no one, even of his least candid antagonists, who would have ventured to deny. That he was also an exact and perspicuous metaphysical writer, has been generally admitted, but it has been admitted, chiefly as a consequence of the former praise, or from the remembrance of powers of style, which, in many other respects, he unquestionably possessed. We think of him, perhaps, as an historian, while we are praising him as a metaphysician; or, in praising him as a metaphysician, we think of qualities, necessary indeed for the detection of error, but different from those which the developement of the system of truths of an abstruse and complicated science peculiarly requires.

In the Philosophy of Mind, where the objects are all dim and fleeting, it is the more necessary, to remedy as much as possible, by regular progressive inquiry, and methodical arrangement, and precision of terms, the uncertainty that otherwise might flow from the shadowy nature of the inquiry itself. The speculations of Mr. HUME, however, as I conceive, are far from being marked with this sort of accuracy. The truths, which his acuteness is quick to find and to present to us, rather flit before our eyes in gleamy coruscation, than fling on the truths which follow them that harmonizing lustre which makes each in progressive illumination more radiant by the brightness that preceded it, and



more fit, therefore, to reflect new radiance on the brightness which is to follow. The genius of his metaphysical style,—discursive and rapid, and sometimes in consequence of that very rapidity of transition slow in its general results, from the necessity of recurring to points of inquiry that had been negligently abandoned,—is not of the kind that seems best fitted for close and continuous investigation: and though in the separate views which he gives us of a subject, we are often struck with the singular acuteness of his discernment, and as frequently charmed with an ease of language, which, without the levity of conversation, has many of its playful graces, still, when we consider him as the expositor of a theory, we are not less frequently sensible of a want of rigid order and precision, for which subtlety of thought and occasional graces of the happiest diction are not adequate to atone.

It is when we wish to unfold a system of truths, that we are most careful to exhibit them progressively, in luminous order: for, in the exposure of false opinions the error, whatever it may be, which we wish to render manifest, may often be exhibited as successfully, by varied views of it in its different aspects, as by the closest analytical investigation. The want of strict continuous method, in some of the theoretical parts of Mr. HUME's *Metaphysical Essays*,—in which we discover more easily what he wishes us not to believe, than what he wishes us positively to believe, or in which, at least, the limits of the doubtful and the true are not very precisely defined to our conception,—may thus, perhaps, in part be traced to the habits of refined scepticism, in which it seems to have been the early and lasting passion of Mr. HUME's mind to indulge. It was more in the detection of fallacies in the common systems of belief, than in the discovery of truths, which might be added to them that he loved to exercise his metaphysical ingenuity; or, rather, the detection of fallacies was that species of discovery of truth, in which he chiefly delighted.—pp. 326—331.

That Doct. Brown, when he adopted the essential parts of Mr. Hume's theory, did not himself suppose that it led to the sceptical results in which its Author gloried, is evident in every part of his work; more especially when he inquires into the nature of power and causation as attributed to the Deity. We are tempted to make two or three extracts, as they will exhibit our Author in his loftiest and most splendid style of composition.

The successions of phenomena, whether

spiritual or material, that have been as yet considered by us, are those which are exhibited by created beings, that have derived from a Mightier energy all the qualities which they display. That original Energy itself, which, in our ignorance how to offer it a due homage of admiration, we can designate only by a title which expresses our ignorance of any limits to its sway.—The Omnipotent, who has made every thing around us what it is, and has given us a spirit susceptible not merely of the influences of external things, that render the soul itself a bright and ever varying mirror of the universe in which it is placed, but of feelings of a nobler order, which reflect on that outward world a beauty, and glory, and sanctity, which no masses of earthly mould can possess,—the Power, to which every secondary power is far less than a single ray to that orb which has never ceased to pour forth its dazzling flood, since the moment at which it was fixed in the heavens, to gladden nature, and be an emblem of more divine magnificence,—the Cause of causes, and Author of every thing which has been, and is, and is to be,—has not yet been considered by us, as distinguished from the works that image his invisible sovereignty.—pp. 98, 99.

It is of so much importance, for the strengthening of human weakness, and the consolation of human suffering, that we should have a full conviction of the dependence of all events on the Great Source of Being; that a doctrine would indeed be perilous, which might seem to loosen, however slightly, that tie of universal nature. But we may err, and in this case, as I conceive, have very generally erred, in our notion of the sort of dependence, which seems at once best accordant with the phenomena, and most suitable to the Divine Majesty. The power of the Omnipotent is indeed so transcendent in itself, that the loftiest imagery and language, which we can borrow from a few passing events in the boundlessness of nature, must be feeble to express its force and universality. When we attempt therefore, to add to it in our conception, we run some risk of degrading the Excellence, which, as it is far above every earthly glory, it must always be impossible for us to elevate by expressions of earthly praise, that are the only homage which we can offer to it, from the dust on which we worship.

What the holiest views of God and the Universe require of us to believe, is, that all things are what they are, in consequence of that Divine Will, to the fulfillment of whose gracious design it was necessary, that every thing should be what it is; and that He, whose will was the source of all the qualities which created things display, may, if it seem good to



Him, suspend, or variously modify, the qualities which Himself had given, or be, in any other way, the direct operator of extraordinary changes. We know God, as a Creator, in the things which are really existing, that mark, in the harmony of their mutual agencies, however varied they may seem to be, a general purpose, and therefore a contriver;—and we believe in God, as the Providential Governor of the world;—that is to say, we believe that the world, which he has so richly endowed, and the living beings, for whose use he seems so richly to have endowed it, cannot be indifferent to him who made that magnificent provision, but must on the contrary, be a continued object of his benevolent contemplation; and therefore, since all things are subject to his will, and no greater power seems necessary to suspend any tendency of nature than what originally produced it,—if there should be circumstances in which it would be of greater advantage, upon the whole, that the ordinary tendency should not continue, we see no reason, *a priori*, for disbelieving, that a difference of event may be directly produced by Him, even without our knowledge, in those rare cases, in which the temporary deviation would be for the same gracious end, as that which fixed the general regularity.—pp. 102—105.

The Omnipotence of God, it must indeed be allowed, bears to every created power the same relation of awful superiority, which his infinite wisdom and goodness bear to the humble knowledge and virtue of his creatures. But as we know his wisdom and goodness, only by knowing what that human wisdom and goodness are, which with all their imperfection he has yet permitted to know and adore him; so, it is only by knowing created power, weak and limited as it is, that we can rise to our feeble conception of His Omnipotence. In contemplating it, we consider only His will, as the direct antecedent of those glorious effects, which the Universe displays. The power of God is not any thing different from God, but is the Almighty himself, willing whatever seems to him good, and creating, or altering, by his very will to create or alter. It is enough for our devotion, to trace every where the characters of the Divinity,—of provident arrangement, *prior* to this system of things,—and to know, therefore, that, without that Divine will as antecedent, nothing could have been. Wherever we turn our eyes,—to the Earth, to the Heavens, to the myriads of beings, that live and move around us, or to those more than myriads of worlds, which seem themselves almost like animated inhabitants of the infinity through which they range,—above us, beneath us, on every side, we discover, with a certainty that admits not

of doubt, Intelligence and Design, that must have preceded the existence of every thing which exists. Yet, when we analyze those great, but obscure conceptions, which rise in our mind while we attempt to think of the creation of things, we feel that it is still only a sequence of events which we are considering, though of events the magnitude of which allows us no comparison, because it has nothing in common with those earthly changes, which fall beneath our view. We do not imagine any thing existing intermediately, and binding as it were the will of the Omnipotent Creator to the things which are bursting upon our gaze: we conceive only the Divine Will itself, as if made visible to our imagination, and all nature at the very moment rising around.—pp. 125—128.

In the liveliness of the impression produced by a change so rapid, is to be found the chief sublimity of the celebrated passage in Genesis, descriptive of the creation of light; whatever charm additional it may receive, from the ethereal purity of the very object that is imaged to us,—which seems itself of a nature so heavenly, as to have been worthy of being the first material emanation of the divine glory, to connect it afterwards with the grosser forms of earth. It is by stating nothing more than the antecedent and consequent, that the description is majestically simple. God speaks, and it is done. We imagine nothing intermediate. In our highest contemplation of his power, we believe only, that, when he willed creation, a world arose, and that, in all future time, a similar volition will be followed by the rise of whatever he may will to exist,—that his will to destroy any of his works, will be in like manner followed by its non-existence,—and his will to vary the course of things, by miraculous appearances. The will is the only necessary previous change; and that Being has *almighty power*, whose *every will* is immediately and invariably followed by the existence of its object.—pp. 130—132.

In this abstract of Doct. Brown's Inquiry we have merely stated its results, without noticing the reasonings which led to them, still less with an intention of giving a decided opinion of their correctness. We have not omitted to do this however, from an apprehension that the subject was too far removed from religious concerns to be discussed at large in the Christian Spectator; certainly not from a supposition that the Author or his work, is undeserving of partic-



ular notice. So far from it, we are confident that no inquiry is more intimately connected with all our reasonings on moral and religious subjects, than that which is here pursued. 'The philosophy which regards phenomena as they are successive in a certain order, is the philosophy of every thing that exists in the Universe.' It lies at the foundation of all our reasonings concerning the existence of the Deity, and is connected with all our notions of moral agency. It is, for instance, a startling conclusion to which the author arrives, that power cannot properly speaking be ascribed to man, as such. It is man, *willing*, who has power, and his power extends only to those effects which actually follow his will. Consequently no man has power to do any thing, which he does not actually perform. To which we may add, that this theory, as advanced by Mr. Hume, has ever been supposed, both by his followers and opponents, to lead to the scepticism, by which that author was so distinguished.

If the *subject* of this treatise is important, as it relates to our most momentous concerns, the *manner* in which it is treated, is not calculated to lessen its importance. Doctor Brown will be read, he will be admired. Many will adopt his theory, and some will controvert it. His works must excite great attention and exert a great influence, and no christian philosopher can look on them, or on their influence, with indifference. We presume not to hazard an opinion on the merits of this work, as a philosophical 'inquiry,' until we shall have an opportunity of becoming better acquainted with his whole system of mental philosophy; neither do we think that any person who has not unusual confidence in his own powers, would dare, without mature deliberation, to give a decided opinion on such a subject as is here examined, especially if he were to oppose such an antagonist as Doct. Brown.

In several notes of no moderate length, written with great ability and

annexed to the 'Inquiry,' the Author has discussed two or three questions of the deepest interest, and most intimately connected with the faith and piety of the christian. As the opinions and reasonings contained in them have no necessary connection with the author's peculiar theory of cause and effect, they are very properly thrown into the notes, and not embodied in the inquiry. If any of our pious readers have not been interested in the subjects there examined, they can hardly fail to be in the questions here discussed, or in the manner in which they are treated by the author. To place his reasonings and conclusions on these subjects before our readers, is the principal design of this article.

In one of these notes, Doctor Brown examines an essay of Mr. Hume, on the possibility and probability of miracles; in another, he considers the presumptions of reason respecting a Particular Providence. The essay of Mr. Hume was considered by himself and his followers, as one of his most masterly performances, and was vainly imagined by its author to have forever set at rest, in the minds of philosophers, the question concerning miracles. Doctor Campbell however, immediately corrected this presumption of vanity, but Doctor Brown, in attacking it, has triumphed still more signally. We do not, of course, intend to compare the abilities of these two champions for truth, or to say how far Doctor Brown has introduced arguments essentially new, but he has brought the points of the controversy within a small compass, has stated them with great distinctness, and has so arranged his remarks as to bring to our minds an overwhelming conviction of the truth which he maintains. Indeed he seems to have studied Mr. Hume's writings with great diligence, and to have acquired a wonderful power of detecting his ingenious fallacies, and of exposing with irresistible effect the sophistry of his argumentation.

In this discussion Doctor Brown



admits frankly, that if Mr. Hume's definition of a miracle be admitted, viz. that it is a *violation* of the laws of nature, then he must be allowed to have demonstrated, that no evidence of testimony can prove the existence of a miracle. If a miracle supposes, that the regular sequence of events, the connection of cause and effect, has been broken, that a new consequent has followed an antecedent, in exactly the same circumstances in which it is usually followed by a different event, then no testimony whatever can make a miracle probable; since the highest possible evidence of testimony is that, in which the supposition of its falsehood would be miraculous. If such testimony were given to prove a miraculous fact, that is, a fact which supposes that the sequence of events,—the connection of cause and effect, is broken, then there would be one miracle to balance another; which never could produce belief, though it might occasion doubt. If we attempt to shew that the falsehood of the testimony is a greater miracle, than the fact which it asserts, because twelve persons, for instance, testify to it, and to suppose their testimony all false, would be to suppose twelve miracles. Doctor Brown meets us with the assertion, that when the water at Cana of Gallilee, for instance, was converted into wine, the conversion of each drop or particle was a miracle, and consequently the number of particular miracles involved in the general one, was indefinitely great. In a word, he denies that there are any degrees in the improbability of a miracle, if it really be "a violation of the laws of nature." According to such a definition, every miracle, is a physical absurdity; and absurdities admit of no gradations. If two are supposed to meet, neither can be believed; we can only doubt.

We think with the author, that it is in vain to attempt to prove that the sequence of events, as he understands it, that is, that the connection between cause and effect, has ever failed; since it is only on the supposi-

tion of such a connection that we can prove any thing; if we must believe that it has failed, we may as well believe that the failure is in the chain of evidence, as in the supposed fact to be proved by it. If then we suffer Mr. Hume to define a miracle to be "a violation of the laws of nature," and attach to these words the meaning which Doctor Brown does, we must admit that he has indeed demonstrated the impossibility of proving that a miracle ever took place.

The proper method of meeting Mr. Hume's argument, is by denying the correctness of his definition. A miracle is not 'a violation of the laws of nature;' if by laws of nature be meant the connection between cause and effect. We add that those who believe in miracles, never believe that the connection between cause and effect was broken, or that the sequence of events, properly understood, has ever failed. So far from it, they always take for granted that every effect must have an adequate cause; and since in a miracle, there is no *visible* cause adequate to the effect, they infer that there must have been the interposition of a higher power. If a being, for example, in the form of man, could, with a word, heal incurable diseases, raise the dead, command the elements, in short, perform such wonders, as were never known to follow human volition, and consequently are not within the limits of human power—such, in a word, as we cannot believe to be the effect of any power less than that which first gave existence and laws to nature; then the belief that every event *must* be connected with an adequate cause, compels us to believe that such cause has here operated; that the same Almighty Power which gave existence to matter and its properties, has himself interposed to vary the common sequence of events. A miracle then supposes the introduction of a new power producing a new effect; a new antecedent must be premised, where a new consequent is observed. Just as when stones are seen to fall



from the sky, the fact cannot be doubted by those who witness it, nor can it be by any who examine the evidence of such facts; yet no one ever supposed that these bodies came into existence without an adequate cause, although such cause is not seen and cannot be even conjectured. No event, common or uncommon, ordinary or miraculous, can be believed to take place without an adequate cause; and from these appearances which are called miraculous, viewed in all their circumstances, we infer that God himself is the immediate and proper cause.

That a miracle, thus considered, is *impossible*, no man who believes in the existence of a God, can affirm. The God who made the universe, and gave to nature its laws, can doubtless, if he please, suspend their operation. This inference, does not depend, in any degree, on a particular theory of cause and effect. Those who believe with Doctor Brown, that God has made matter and endowed it with properties to become the efficient cause of the changes which take place in nature, no less than those who consider matter merely as the physical or occasional cause of changes, of which God himself is the sole efficient, will admit that the Almighty Power which first gave, can, if he please, take away or vary the properties and laws of matter. Surely, if ever *our* will can give motion to that which would otherwise have remained at rest, and can vary to a certain extent the ordinary sequences of events, it is not too much to claim for the Creator, on any hypothesis of causation, an unlimited power of the same kind, over nature. None therefore but an Atheist, can deny the *possibility* of miracles.

It is of no importance to this argument, whether or not Mr. Hume, intended by "a violation of the laws of nature," a disruption of the connection of cause and effect, as Doctor Brown understands him. If he did not intend this, his argument has no force whatever. With his usual

courtesy, Doctor Brown has given to the language of his antagonist, the only meaning which can give any appearance of consistency and strength to his argument.

Whether it is *probable, a priori*, that the Author of the universe, should, in any case, interpose to produce events out of the ordinary course of nature, is a different question. It cannot be denied however that the God who made the world in infinite benevolence, continues to regard it with the same benevolence; and if he sees, that the end for which he made it, will be promoted in any case, by interposing to vary the common course of events, it is highly probable that he will do it. If then a fact, asserted to be miraculous, has a manifest tendency to promote the end for which the world was evidently made, to a degree to which it could not, so far as we can see, be otherwise promoted; then there is a previous presumption in favor of its existence. We may be, and doubtless are, to a great extent, incompetent to decide, what events will finally conduce to the accomplishment of the purposes of God in creation; but the *apparent tendency* of revelation, and of all the interpositions recorded in it, to promote the glory of God and the best interests of his intelligent creatures, is justly considered by believers as affording a strong presumption of its truth.

Such is a very brief sketch of Dr. Brown's luminous train of reasoning, on the *possibility and previous probability* of miracles. Our abstract cannot do justice to the argument; but as it stands in the work itself, we consider it quite unanswerable. We should be amused to see an infidel attempt fairly to meet it. Mr. Hume himself, we are persuaded, would shrink from the task.

We should have been more sparing of our abstract, and have quoted more largely from our author, if he had given his arguments in a form so condensed, that we could have found room for them in his own words. But the



author's habits of lecturing probably led him to a diffuseness of statement and copiousness of illustration, which he would have avoided, had his compositions been always designed for the press. In the following passage he briefly recapitulates the heads of his argument.

If, before stating his abstract argument, Mr. Hume had established any one of the following propositions,—that there is no proof of any power by which the Universe was formed,—or that the Power which formed the Universe, and was the source of all the regularity which we admire in nature, exists no longer,—or that the race of beings, for whom, still more than for any other of its various races, our Earth appears to have been formed, have now become wholly indifferent to the great Being, who then, by his own immediate agency, provided for them with so much care,—or that it is inconsistent with his wish for the happiness of his creatures, which that early provision for them shews, that he should make to them at any time such a revelation as would greatly increase their happiness,—or that, if we should still suppose him capable of making such a revelation, he could not be expected to sanction it with the authority of such events as those which we term miracles,—then, indeed, when either the Divine Power was excluded from the number of the existing Powers of Nature, or His agency in the particular case was excluded, and when nothing, therefore, was left to be compared but the opposite probabilities or improbabilities of breaches of the familiar sequences of events, the argument on which the Essayist is disposed to found so much, might have been brought forward with irresistible force. But if it be admitted, that a Power exists, who wrought the great miracle of creation with a gracious view to the happiness of man,—that there is no reason to believe this happiness to be less an object of Divine Benevolence than it was originally,—that a revelation, of which the manifest tendency was to increase this happiness, would not be inconsistent with such benevolence,—and that, if a revelation were deigned to man, a miracle, or series of miracles, might be regarded as a very probable sanction of it,—then, since a miracle would be only the natural result of an existing physical power, in the peculiar and very rare circumstances in which alone its mighty energy is revealed, the evidence of its operation is to be examined, precisely like the evidence of any other extraordinary event. There is no violation of a law of nature, but there is a new consequent of a new antecedent. The extraordinary combination of circumstances, of which a miracle is the physical

result has now taken place; as, when an earthquake first shook the hills, or a volcano first poured out its flood of fire, after the earth itself had perhaps existed for many ages, there was that combination of circumstances of a different kind, of which earthquakes and volcanoes are the natural results.—pp. 523—525.

There is not a phenomenon, however familiar now, which had not at one time a beginning; and I may say even, that there is not a phenomenon which was not originally, as flowing from the Creative Will, an event of this very class. Every thing has once been miraculous, if miraculous mean only that which results from the direct operation of a Divine Power; and the most strenuous rejecter of all miracles, therefore, if we trace him to his origin, through the successive generations of mankind, is an exhibiter, in his own person, of indubitable evidence of a miracle.—p. 527.

It will readily be seen, that all the arguments which shew the *possibility* and *probability, a priori*, of miracles, apply, in all their force, to those supposed interpositions of God, in regulating the general course of events, which are termed a particular Providence. That such interpositions are *possible*, no believer in the existence of God, will deny;—that they can be proved by experience, is not to be expected;—that they are in themselves *probable, a priori*, Dr. Brown seems inclined to believe. We shall here let the author speak for himself; and first in respect to the *evidence* of such interpositions.

Unfortunately, however, the successive phenomena are not so clearly known to us, in all their circumstances, as to afford a satisfactory decision of the question. In the mixed series of events in nature, every thing is so complicated with every thing, and the analysis is often so much beyond our power, that in innumerable cases it is impossible for us to predict the particular effect that may be expected, and to determine the particular moment, at which it may be expected. We may know, for example, when we look at some tottering wall, that the first great hurricane will throw it down among the ruins which have long been mouldering at its base; but who is there that can venture to predict the very instant, at which it is to be overthrown? And if it should fall, the very moment after some wanderer whom it had been sheltering had quitted it, who is there that can venture to say with confi-



dence, from his knowledge of the laws of gravitation and of the lateral force of currents of air, that its fall was at the very moment which might have been predicted, and, without any providential interference, could not have taken place, while the wanderer was near enough to be a sufferer? Our experience of the order of events may be sufficient, indeed, to render less probable the Divine interpositions supposed; but it certainly is not sufficient to disprove what might or might not be, while all which we know of the order of nature had continued exactly the same.

That the supposed agency of the Deity is not made visible to us by extraordinary appearances,—that, for example, we do not see a falling wall suspended in the air in its descent, till some individual have passed safely beneath,—is no proof, that the Divine interposition is falsely supposed. If the interposition were to be equally effective, as to its immediate object, in either way, there can be no doubt that, in conformity with his own benevolent view, the less obvious mode is that which the Deity would prefer; because, while it produced equally the particular good intended, it would not seem to violate the general uniformity of nature, and would thus leave all the advantage of that general uniformity, in relation to which every plan of conduct might be arranged, in the same way, as if the providential interposition itself had not taken place.—pp. 532—534.

In respect to their previous probability, he reasons thus—

It must be admitted,—an asserter of it may justly say,—that the Deity, with a view to the good of mankind, *has*, at one time, directly operated, since the race of mankind, and all the objects which surround them, have existed only by his creative will;—that there is no reason to suppose the creatures, for whose happiness he at one time operated, to be objects of less interest to him, at one period, than at any other period;—that, if he love mankind, he loves individuals, since *mankind*, which is only a name for a number of individual living beings, is nothing in itself, but as significant of the individuals whom it comprehends;—that it was not for the letters or syllables, therefore, which form the word *mankind*, but for the living individuals denoted by it, that he provided, by his own direct operation, this beautiful system of things, which has been the home and rejoicing-place of so many generations;—and that, if he truly love the happiness of the individuals of mankind, he may, on the very principle which he must suppose to have led to the original act of creation, be expected to promote that happiness which he loves, if circumstances should occur, in which more good would flow

from a temporary change of the seeming order of nature, than from a continuance of the same apparent order.

In this progressive reasoning, if the question were to be considered wholly *a priori* there does not seem to be any inconsistency. The only opposite argument, in such a primary view of it, would be found in the good which must be allowed to flow from continued uniformity of order in the phenomena of nature, as enabling us to calculate on their future sequences, to be the planners of our own conduct, and in the lessons of experience to derive wisdom from the very errors and evils of the past.—pp. 529, 530.

Such views of the possibility and probability of a particular Providence, are delightful to every child of God. They encourage him to look directly to his Heavenly Father for help, in every time of trouble;—they animate his prayers, give him a deep sense of the divine goodness, and enliven, beyond expression, his gratitude, when he receives surprising deliverances or unlooked for blessings.

When a house falls down, a few moments after an individual has quitted it, or a wave brings within the reach of a shipwrecked mariner, who has almost ceased to hope, and is resigning himself, after a long and weary struggle, to the death that seems awaiting him, a plank, or other floating body sufficient to bear him up,—it is impossible to trace all the series of physical causes, which retarded till that particular moment the fall of the house, or brought the instrument of succour, at the very moment of feebleness and despair, within the reach of that arm which had strength only to grasp it. It is impossible, therefore, to say positively that the effects were not the result of providential aid; and it is a very pleasing influence of gratitude to Heaven, that, after escape from peril so imminent, leads, in the vividness of joy, to this very supposition, as a reason for still increasing gratitude.—pp. 535, 536.

This gratitude, however, and the love which it awakens, may be in danger of becoming selfish, and less worthy of the Giver of every good and perfect gift, than that which flows from more extended views of his beneficence.

The gratitude, which, in acknowledgment of blessings received, looks to Heaven as the source from which they have directly flowed, is a feeling that at once may increase devotion, and increase the very



happiness which leads to the grateful acknowledgment. But there are many minds, perhaps the greater number, in which the constant habit of ascribing every little beneficial event to some interposition of the Divine Power in their particular favour, tends to cherish a sort of isolating selfishness, which, in its own peculiar relation to events that are supposed to be out of the common course of things, almost loses the comprehensive and far more important relation of Nature to the whole human race. In the wide and ceaseless variety of good, that flows from the general laws of the universe, the Author of those laws appears as the benevolent provider for all; in particular interpositions, though it may be truly the same universal benevolence which prompts them, he appears as more especially provident for some favoured individual: and though it is the former of these characters which is particularly Divine and worthy of the most affectionate adoration, from those who delight in viewing themselves as parts of a great community, and who consider the good, therefore, which many partake with them as greater than the good which they enjoy alone; it is the latter of these characters, that may be supposed to impress itself most strongly on an ordinary mind, that values what it has itself exclusively received, as far more precious, than a good which has flowed lavishly to all. When we think of the local and national Divinity of the Jews, and of the character, in which, under a different dispensation, he is believed to have revealed himself as the God of all Mankind, we surely cannot hesitate long in determining on which of these characters we should be more inclined to dwell, if we wished to elevate our mind to the noblest conceptions of the Divine Nature; and the same difference of impression must be in some degree produced by the habit of considering the Supreme Ruler of the World rather as a personal and particular Providence, than as the Providence, which in the beautiful arrangement of this system of things, has made all nature a ministration of general bounty. It is of this general bounty, therefore, that even he who believes most undoubtingly in the particular interpositions of Heaven should accustom himself most frequently to think. We cannot say positively, of any event, however opportune it may seem, in relation to the benefit which flows from it, that it is the result of providential agency; we cannot pronounce with absolute certainty, that it has not been so produced: If, however, we incline to the former of these opinions, and believe that what has happened advantageously for us at any time, has not happened in the ordinary course of events, but by the direct volition of Him who

rules the world,—let us bless him indeed for this act of his bounty; but while we are devoutly thankful for the personal good, let us bless him still more for those general arrangements, from which the production of that personal good, in harmony with the great end which they serve, was only a momentary deviation,—arrangements, that have made the happiness of the world, and, in the equal and uniform order of which he may be considered as exercising, at every moment, some act of providential bounty, not to a single individual only, but to thousands of our race, and perhaps to myriads of myriads of rejoicing creatures.—pp. 538—540.

We know nothing of Dr. Brown's religious character and sentiments, but we are rejoiced to observe, that, under his inquisition, philosophy speaks a language which harmonizes with the doctrines and evidences of Revelation. As nature and revelation both spring from the same Author, philosophy, which declares the laws of the former, must, when correctly understood, harmonize with the truths of religion contained in the latter. To the interrogatories of some, however, who have been considered as her distinguished votaries, philosophy has been thought to give answers so much at variance with the declarations of the Gospel, that pious minds have been tempted to turn with disgust from her instructions on moral subjects; and it is truly refreshing to hear, from Dr. Brown, her unsophisticated and decisive declarations of truth. It will be understood, of course, that we do not now speak either of his peculiar theory of cause and effect, on which we reserve the privilege of giving an opinion hereafter, or of his system of mental philosophy, which we have not seen. It is when, in the work before us, he incidentally speaks on subjects not necessarily connected with his theory, that he appears to us, the acute, the able, as well as the eloquent philosopher; and if this theory does lead to those sceptical results which have been attributed to it, we are sure Dr. Brown was indeed so happy as not fully to understand his own system.



*God's Ways not as our ways:—A Sermon occasioned by the death of the Rev. Samuel Worcester, D. D. Senior Pastor of the Tabernacle Church, in Salem, Mass. by ELIAS CORNELIUS, A. M. surviving Pastor: Salem, 8vo. pp. 56.*

In our number for September, we republished from the *Missionary Herald*, part of a well written memoir of Dr. Worcester. Our principal object in noticing the sermon before us, is to lay before our readers a few extracts, in which his character as a minister of the Gospel is more particularly considered.

The sermon is founded on Isaiah, lv. 9. "For as the the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In a pertinent introduction, the meaning of the text, in its connection, is explained; and in accommodating it to the occasion on which he speaks, the preacher considers "The Governor of the Universe as acting according to an established plan, the full comprehension of which infinitely transcends the power of created intelligences." In illustrating this sentiment, he first endeavours, "to establish the fact, that God has a plan according to which he governs the Universe; and secondly, to shew in what respects the operations of this plan necessarily transcend our conceptions; and to prove that they are of such a nature as to deserve our implicit confidence." The proof of the first mentioned fact, is derived by the preacher from the perfections of the divine nature, and the obvious declarations of scripture; and in illustrating the second proposition, he shows that "God acts for the Universe, and that he acts for Eternity." This portion of the sermon scarcely yields in interest to the biographical part; and in shewing how entirely incapable we are of determining whether particular acts of Providence will have a happy or

adverse influence on our condition, Mr. C. makes the following very judicious and interesting remarks.

But if God has formed men for eternity, then to give such a direction to his Providence, as shall ultimately promote the highest interest of that state, is no less a proof of his wisdom, than it is of his benevolence. Nor does it alter at all, in his view, the reality of those interests, nor the supreme importance of taking measures to promote them, that those whom they concern, do not always perceive them, or are not disposed to regard them with the attention which they deserve. The child is not less in danger, who is sporting on the brink of a precipice, because he is wholly ignorant of his situation; nor is the parent less kind for rescuing him, though he do it in opposition to all his entreaties to remain where he is. Let him have time to discover the dangers from which he has escaped, and he will requite the friend who delivered him with the warmest gratitude of his heart. With infinitely more reason shall we, my brethren, if we trust in God, look back in eternity, upon some of the darkest and most distressing occurrence, of our earthly pilgrimage, and bless the hand which chastised us with its severest strokes, and dealt out to us the most bitter ingredients in the cup of sorrow.

What man will undertake to say, that the Almighty may not be promoting, in the most direct and effectual manner, the highest good of his creatures, at the moment when his Providence is spreading its heaviest clouds over their present prospects? Be it so, that in accomplishing this result, a thousand tender ties are broken; the most endearing relations dissolved; and the whole train of events with which their influence was connected, left to move on without them,—it is only a momentary breach, which however much it may appear a disruption to us, will be found at last, to have been only a connecting link in the mysterious chain of Providence.

"What I do," said our Saviour to one of his disciples, "thou knowest not now, but thou shalt know hereafter." Little did the Patriarch of Israel imagine, when repiningly he said "All these things are against me;" that they were so eminently for him;—that the system of Providence, which he deplored as most portentous in its aspect, was a cloud big with blessings to him and his posterity; and that, having discharged its contents, it would suddenly disappear, and leave the sun of prosperity to shed its mildest beams on the evening of his days. Still less, did the disconsolate disciples of Jesus think, when their Master was torn from them,



and hurried to the cross, that the event which annihilated their hopes of an earthly kingdom, was to accomplish the real object for which he descended from above. "We trusted," said two of them, as they journeyed to Emmaus, "that it had been he, which should have redeemed Israel." Little did they then suspect, that the death of Jesus had, in fact, accomplished the redemption of Israel, in its highest and best sense;—that in proof of it, their Lord had already risen from the grave, and was even then conversing with them, and endeavouring to reason them out of their unbelieving despondency. Was ever Providence so dark?—Was ever Providence so benignant?—pp. 12—14.

The lesson of submission,—of consolation, which may be derived from these remarks, is immediately inculcated.

Surely my brethren, these are considerations which impart consolation to us, under our present bereavement. The dispensation of Providence, which we have been called to experience, is, indeed, dark and mysterious. But will it not lighten our burden, and alleviate our sorrows, to remember that all our afflictions are of God's appointment? That the stroke which has severed from us, an endeared and venerated Pastor, is inflicted by a Father's hand; and forms a necessary part of a great and good system, by which he is seeking to accomplish the final happiness of his chosen people?

It was to fulfil an important end, in the scheme of Providence, that our Pastor was raised up, and endowed with those moral and intellectual qualities, which fitted him for extensive usefulness in the world. It is to fulfil another, and a still more important end, in the same plan of Providence, that he has been called to another world. There, we trust, he lives, and with augmented powers, devotes his unwearied labours to the service and glory of his God and Redeemer. Why, then, should we murmur? He is not lost to God—though for a time, he may seem lost to us. And who is it, that has called him to another field of labour, but he who in mercy first gave him to us, and to the church on earth. Yes,—and let the exclamation fill our hearts with gratitude,—*"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."* *"Though clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."* *"He will not always chide, neither will he keep his anger forever."* *"For he doth not afflict willingly, nor grieve the children of men."*

But great and precious as are these as-

surances of the word of God, it will not—it cannot be concealed, that the loss we have sustained, is one of no ordinary magnitude. I confess when I look around, and survey the deep and mighty chasm which it has produced, not only in this church and region, but in the christian world, I cannot help exclaiming—*"O daughter of Jerusalem! What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea, who can heal thee?"*—pp. 14—16.

We make the following extracts, which have reference to some of the incidents in the life of Dr. Worcester, and to his character as a christian, and a minister of the gospel.

Your Pastor was born at Hollis, in New-Hampshire, Nov. 1, 1771. His father, who was a respectable farmer of that town, was descended from the Rev. THOMAS WORCESTER, who was the first minister of Salisbury, in this State, and who settled there in the year 1639.

When only twenty months old, he had the misfortune to lose his mother, who is said to have been highly distinguished for her piety and good sense. During his infancy, he suffered much from sickness, and in one instance was brought so low that his life was entirely despaired of. But that God who had destined him to important services in the church, watched over his cradle, and at length raised him to health and strength.

While a youth, his time was occupied at home, without any remarkable occurrences, except that he frequently discovered in his conduct, the same coolness and deliberation of plan, the same patience of application, which in after life, so strongly marked his character.—pp 17, 18.

At the age of sixteen, during one of those seasons of the gracious outpourings of the Holy Spirit, which have so often visited New-England,—and conferred on her churches the richest and most durable blessings, his mind became impressed with the importance of his spiritual and eternal interests. After a period of six months of anxious enquiry, he began to cherish a trembling hope that he had "passed from death unto life." His feelings during this time, had nothing in them peculiarly extraordinary. "It was," to use the language of an elder brother, whose mind was impressed at the same time, "apparently by a still small voice that he was led to see that he was entirely without the love of God in him, and to feel his dependence on the free grace of God for



regeneration, pardon, and eternal life, and brought to receive Christ Jesus the Lord, as his chosen and beloved Saviour." He still, however, had many doubts; and his fear of being deceived was such, that he could not prevail on himself to make a public profession of religion till some years after.—pp. 18, 19.

It was while he was a member of College, and during a winter season employed in the care of a school, in Salisbury, New-Hampshire that his attention was called anew to the importance of making a profession of religion. There had been a considerable revival in the place, the summer and autumn preceding, "in view of the fruits of which," says his brother, who was already settled there, "his heart was warmed, and he obtained such additional evidence of his vital union to Christ, and such a deep sense of the great importance of such duty, that he could no longer refrain from owing Christ before men." Accordingly, he offered himself for examination, and with a number of others, united with the church on the 18th day of February, 1793. His relation to this church continued, with great satisfaction to the serious and good people of the place, until the time of his ordination.

In the autumn of 1795, he finished his academical course, and left College with distinguished honour, being appointed to deliver the Valedictory Oration on the day of Commencement.

From this period he turned all his thoughts to the ministry; devoting what time he could from the necessary avocations of an Instructor of an Academy, in preparing for the duties of the sacred office. In about one year from the time of leaving college, he was licensed to preach; and not long after, received a call to settle in the ministry at Fitchburgh, in this state.

Here he was ordained in Sept. 1797.—The five following years of his life were spent in performing the duties of a Pastor, amid various scenes of trial and success. It pleased God, soon after his settlement, to grant him the satisfaction of witnessing an extensive revival of religion among his people; the effects of which contributed much to the promotion of evangelical religion in the place. But they did not eradicate those seeds of error, which he perceived had long been sown among his flock. These sprang up with increasing vigour, and gave rise, three years after his settlement, to the publication of a small volume of sermons, in which the doctrine of Future Punishment is stated and defended, in a manner peculiarly calculated to convince the serious and candid mind.

There were those, however, who could not endure his sound doctrine, nor the plain and pungent application which he made of it to the conscience and the heart. Difficulties were started, and as is usual in such cases urged with persevering assiduity, until it was judged expedient that his pastoral relation should be dissolved. The transactions which led to this result, are contained in a small pamphlet, prepared by himself, and published at the request of his church. On some accounts, it is one of the most valuable of all his publications. It not only exhibits the leading traits of his character, elicited under circumstances peculiarly calculated to call them forth; but it contains a discussion of some of the most important principles of Congregational church government—and although written in the early part of his ministry, shows sufficiently well, that the foundation was already laid, for all that preeminence to which he afterward attained, on the subject of ecclesiastical government, and the order of churches.

On the 29th of August, 1802, he delivered a solemn and impressive sermon to his church and people, which was the close of his ministerial labours in Fitchburgh. By a unanimous vote of the church, who had remained stedfastly attached to him during the whole of his conflict, the sermon was published, and will long remain, a memorial worthy of its author.

The same month in which he left Fitchburgh, the pastoral office in this church and society having become vacant, by the dismissal of the Rev. Mr. SPALDING, Mr. WORCESTER was invited to supply the desk. His preaching, as many now present well remember, was heard with great satisfaction. On the 23d of November following, the Church made choice of him for their Pastor, and having received the unanimous concurrence of the Proprietors of the House, presented him with a call to settle among them in the ministry.

About the same time the first church and society in Rowley, in this vicinity, being destitute of a Pastor, and having had opportunity to hear Mr. WORCESTER for a few sabbaths, presented him with a similar call. In making up his mind, which invitation to accept, he was governed by what he thought to be the will of Providence, and finally decided in favour of this church and society. Here he was installed, Pastor, on the 20th day of April, 1803, at which time he was in the 33d year of his age.

Having already had five years experience in the ministry as Pastor of a church, and being endowed with distinguished moral and intellectual qualifications for his work, it was to be supposed he would enter upon the duties of his office with many advantages. Nor were the ex-



pectations of his people disappointed.—Every year they saw more and more evidence of his superior attainments, and felt more and more satisfaction in his labours.

As a proof of the high character which he already sustained in the public eye, his people were called, at an early period of his residence among them, to contemplate his probable removal to another situation. The Trustees of Dartmouth College, finding it necessary to fill the Theological Chair in that Institution, placed their hopes upon Mr. WORCESTER; and made choice of him for that purpose, in June, 1804. Never did a man act with more conscientious regard to the will of God, than your Pastor, in declining this invitation. In a conversation held with him, but a few weeks previous to his final departure from us, the speaker well recollects his referring to this instance in his history, as illustrating a principle which, he said, had ever been the rule of his conduct. "I cast myself," said he, "upon Providence; leaving it to the Council, who were called upon the occasion, to say, after receiving all the light which could be thrown upon the subject, whether I should go, or whether I should remain. And having left it there," he added, "I know not that I felt the least anxiety for the result, either before, or after it was made known."—pp. 21—25.

As a *Preacher*, Dr. WORCESTER was distinguished more by the excellence of his compositions, than the manner of his delivery. There was a degree of deliberation in his speech, and an appearance of effort in the expression of his countenance, which made him less interesting to a popular assembly, than many other men. But the solid merit of his discourses amply atoned for every defect of this kind.

His sermons were eminently calculated to *instruct*. The subjects were well chosen and adapted to every variety of occasion. In his arrangement he was clear and simple. His illustrations were generally copious; but always natural and appropriate. His language was distinguished for its perspicuity and smoothness. Often it was elegant. If defective in any respect, it was in an occasional want of brevity and precision.

He was "*mighty in the scriptures*." He possessed a happy talent for introducing quotations from them into all his discourses, which gave them a peculiar richness of language as well as of sentiment. In the early part of his ministry, he applied himself with great diligence to the study of the sacred oracles, and frequently gave his people expositions of its most difficult and interesting passages. It should be added, he was a *practical* preacher. His sermons were not addressed to the under-

standing alone. Whatever the subject might be, he always found opportunity to deduce a variety of important inferences which he applied directly to the consciences and hearts of his hearers—at the same time, he expressed himself in a manner so affectionate and solemn, that the most indifferent were often made to feel.

In his character as a Pastor, one of the most conspicuous traits which Dr. WORCESTER, discovered, was his *devotedness* to his work. He gave himself wholly to the ministry; and allowed no private or secular end to divert his attention from what he considered, its appropriate duties. With a mind qualifying him for any station, and possessed of resources which he might easily have rendered subservient to his pecuniary interests, he was satisfied to spend his days in laborious exertions for the good of others, with no other compensation than what was merely necessary for his present support.

If we enquire the cause of this devotedness, we shall find it to have originated in an ardent *love* for the duties of the sacred office. In the discharge of these, he found ample scope for all the powers of his mind, and the best feelings of his heart. From these, therefore, no temptation could allure him. He applied himself with unwearied effort to the performance of them, and coveted no other profession or pursuit, on earth.

He was an *affectionate* Pastor. He felt a tender interest for all his flock. If they were blessed with prosperity, he rejoiced; if they mourned under adversity, he was always ready to impart consolation. Perhaps no man could express a livelier sympathy in the trials of those who were endeared to him, than your beloved Pastor. For this, it is true, he was in some measure fitted, by the repeated afflictions which he suffered in his own family; but he possessed a natural sensibility, which easily entered into the feelings of others. With what tenderness of manner, and appropriateness of language, he could adapt his conversation to the circumstances of those who were in distress, you, my hearers, who heard him in seasons of sorrow, can better remember, than I describe.

In his *pastoral visits*, he was frequent, and to a high degree faithful. He regarded them as constituting an important part of ministerial duty; and in the early period of his ministry, before his time became so much occupied with public engagements, he devoted himself to them, with uncommon assiduity. Several hundred visits of this kind has he made in a single year; with how much benefit to those who enjoyed them, it is unnecessary for me to say.

To the *sick and afflicted* he was peculiarly *attentive*. He considered them as



possessing the first claim upon his services, and allowed them to make large demands upon his time. Nor were the instructions, which he gave upon these occasions, lost. Few ministers have been so highly favoured in this respect, as himself. Some of the most precious fruits of his ministry were derived from his visits to the sick and afflicted. His faithful warnings were heard; and in a number of instances, became the means of permanent good.

Dr. WORCESTER earnestly desired the spiritual welfare of *his church*. He believed the church to be an institution of Christ—possessing a character wholly distinct from the world; invested with special privileges; and designed for the most important ends. He considered it as the “light of the world,”—the “salt of the earth”—“the pillar and ground of the truth.” Every encroachment upon its rights—every attempt to destroy its separate character and merge it into the world, whether made by political or religious men; he regarded, not only as dangerous to morality, but an act of open hostility to the Gospel itself.

It was his fervent wish that the members of his church might live, in all respects, conformably to the character and privileges of an Institution of Christ. To this end a large proportion of his labours was directed. In public, and in private; at the sacramental table, and in the social conference; he took occasion to impress on those who “named the name of Christ,” the sacredness of their profession, and the nature and magnitude of the duties which it imposed. Ye yourselves, brethren, “know how he exhorted, and comforted, and charged every one of you, as a Father doth his children; that ye would walk worthy of God, who hath called you into his kingdom and glory.”

He was strongly *attached* to the members of his church. Of this the following declaration contained in one of his last letters, affords sufficient proof. He had been informed that the week after his departure, the church held a day of fasting and prayer upon his account. In a letter to a friend, he says, “By the account you have so feelingly given me, of the meeting of the church for prayer on my behalf, on the Friday after my embarkation, my heart is melted. God will not forget that day of fasting and prayer, nor the fervent supplications, nor the tears of tenderness, nor the tremblings and fluctuations of hope, nor the anticipations of the meeting in our Father’s house not made with hands. I beg you to say to that church for yourself, and to repeat for me, with the tenderest emphasis of love and gratitude,—“Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace be within thee. Because

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It is proper to add in this connection, that Dr. WORCESTER cherished a lively concern for the welfare of *other churches*. He believed that the churches of Christ were united by a common bond; that if one member suffered, all the members suffered with it; and that they were bound to afford mutual aid. It was impossible that one so well qualified to give assistance as himself, should not have been often called upon. In the course of his ministry he attended more than *eighty* ecclesiastical councils, and was invited to many more. The services which he rendered upon some of these occasions, were of the highest moment, and will long be held in the most grateful remembrance.

It was his concern for the welfare of other churches, which called forth those able vindications of the truth, which have given such just celebrity to his name. To some, it might seem, from the frequency with which your Pastor appeared upon these occasions, that he was a lover of con-



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mon which indicates talents and industry. Its respectable author, after having, with almost unparalleled success, laboured in the service of the American Board, and called upon the church to consecrate its wealth to the service of God, has engaged in another department of the same great

work, and is successfully discharging the duties of the christian ministry. We devoutly pray that God may continue to make him the instrument of much good, and afford to him, as to his distinguished predecessor, consolations in life and peace in death.

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## Literary and Philosophical Intelligence.

*Yale College.*—A new and very commodious edifice has been erected in addition to the other buildings of this Institution. The number of students now in the seminary are; Medical 76; Academical 325, of whom 80 are Seniors, 74 Juniors, 91 Sophomores, 80 Freshmen:—Total 401.—Of the Academical students, 163 are from Connecticut, 44 from New-York, 43 from Massachusetts, 11 from South Carolina, 9 from Pennsylvania, 8 from Virginia, 7 from Georgia, 7 from Ohio, 6 from Vermont, 4 from New-Hampshire, 4 from North Carolina, 4 from Mississippi, 2 from Kentucky, 2 from Maine, 2 from Maryland, 2 from the Island of Bermuda, 1 from Rhode Island, 1 from Alabama, 1 from the District of Columbia, 1 from Louisiana, 1 from Demarara, S. A. 1 from Lower Canada, and 1 from the Island of St. Thomas.

*Harvard University.*—In this Institution the number of students is 372: of whom 29 are Theological, 13 Law, 53 Medical; of the Academical students 60 are Seniors, 77 Juniors, 77 Sophomores, 63 Freshmen.

*Brown University.*—The number of students is 156; of whom 32 are Seniors, 30 Juniors, 44 Sophomores, 50 Freshmen.

*Columbian Printing Press.*—Mr. Clymer, the inventor of this celebrated press, had, in August last, put into operation 86 presses in England, several in France, Russia and South America, and four in Asia.

*New Invention.*—Mr. James M' Donald of the city of New York, has invented a machine for the dressing of flax, which promises to be productive of much benefit to the country. The machine is intended to be moved by animal or water power, and dresses

flax or hemp in an unrotted state. Its operations are such, that it will carry through the machine three lengths of flax in a minute; and its performance is so perfect that the flax is completely broke and dressed. It is supposed that when moved by a force equal to that of a yoke of oxen, it will dress a ton of flax in a day. The flax if boiled, after having passed through the machine, is left in the finest order.

*Action of Cork on Chalybeate Waters.*—It is stated in the London Medical and Physical Journal, that on the examination of some bottles of chalybeate water, no signs of iron could be discovered in them. It was discovered that the astringent nature of the corks had combined with the metallic substance. It is advised, that, when chalybeate waters are kept in bottles, the corks should be first well steeped in the waters, in order that the astringent matter they contain, may be saturated with the iron.

*Ireland.*—A very calamitous event occurred about ten days since, in Joyce Country, in this county, similar to the late movements of the bogs.—Upwards of one hundred acres of the lands of Letterbricken, part of the property of the Provost of Trinity College, prime pasture and mountain, on which a number of tenants resided, commenced moving, and after carrying before it huge rocks, large heaps of earth, the entire crops, together with every other obstacle which was likely to impede its progress, totally disappeared. Previous to its movement a great noise was for some time heard, resembling that of distant thunder, and the earth became convulsed. Thus, in the presence of an astonished and paralyzed people, did this terrific moving mass continue in easy prog-



ress, until its arrival at the brink of the sea, into which it plunged with rapid motion, leaving the whole route which it took, a complete and frightful waste, and a helpless, homeless tenantry in a state of wretchedness easier to be imagined than described. The only cause which can be assigned for this singular and awful revolution of the earth is this, that the great drought which we had some time ago, parched up the surface or slimy earth which covered these immense rocks, the mouldering of which caused such

cavities as to force the mountain away, it then not having a sufficient bedding. Two days after the above singular and destructive occurrence, a large tract of land, thickly inhabited, the property of R. Martin, Esq. M. P. and in the same neighborhood, was visited with a like phenomenon, but even of a more destructive nature, as the loss of the wretched sufferers in this case was not confined to their land and crops, but their entire stock and property were also swallowed up in the dreadful and sudden earthquake.—*Tuam Gaz.*

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## List of New Publications.

### THEOLOGY.

A Sermon on the Foreknowledge of God; preached on Thursday evening, Sept. 6th 1821, in the North Brick Church in New-Haven; and on the following Lord's Day, Sept. 9th, in the First Ecclesiastical Society in East-Haddam. By Nathaniel Emmons, D. D. Pastor of the Church of Christ in Franklin, Massachusetts: Middletown.

Address of the Committee of St. Mary's Church, of Philadelphia, to their brethren of the Roman Catholic Faith, throughout the United States of America, on the subject of a reform of sundry abuses in the administration of Church discipline. New-York.

A Sermon delivered in Wells, June 27th 1821, before the Maine Missionary Society, at their Fourteenth Anniversary. By

Benjamin Tappan, A. M. Pastor of the Church in Augusta: Hallowell.

### MISCELLANEOUS.

Poems; by William Cullen Bryant. 12mo. Cambridge.

Considerations upon the Art of Mining. By W. H. Keating, A. M. 8vo. Philadelphia.

History of the United States; by William Grimshaw.

Remarks on Capital Punishments: to which are added, Letters of Morris N. B. Hull, &c. Second Edition, with Additions. Utica.

Report of a Committee of the Connecticut Medical Society, respecting an Asylum for the Insane, with the constitution of the Society for their relief. Accepted by the Medical Convention, October 3d, 1821: Hartford.

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## Religious Intelligence.

### PORTAGE (OHIO) MISSIONARY SOCIETY.

*Extracts from the Third Annual Report of the Directors, presented September 4, 1821.*

It is presumed to be an indisputable fact, that since this region was settled by civilized inhabitants, it was never more destitute of the preaching of the Gospel, in proportion to the number of the people, than it has been the past year. In the four counties included in the bounds of this Society, are ten Presbyterian or Congregational ministers, and perhaps as many of the Baptist and Methodist denominations.

But what are these among more than 26 000 inhabitants scattered over a territory containing more than 28000 square miles. If 20 ministers of the Gospel were conveniently located on this territory, each must have a parish about 15 miles long and 10 broad, and on an average including not less than 1300 inhabitants. But when we reflect that these ministers are not conveniently located to visit all the inhabitants in our bounds; that the labors of some are confined to a small territory and to but few people; that almost all of them extend their labors to other sections of our country, and are frequent-



ly in regions beyond the bounds of this Society, one fourth or even one third of the year; and that some of them will every year be prevented from engaging in active service, a longer or shorter period, by bodily infirmity, we see that many of the people within the bounds of this Society must be almost entirely destitute of a preached Gospel.

And when we take a view of this territory as respects our own denomination, the picture assumes a darker aspect. Scattered through this region are many who would prefer a preacher of the Presbyterian denomination, and but few, perhaps not any, who might not receive benefit from his labors. In this view of the case, there are only ten ministers among 26,000 inhabitants, and were each minister located over an equal extent of country, he must have a parish 20 miles in length and 15 in breadth; and were the inhabitants equally distributed through the whole extent of territory, each minister must have under his care 2600 souls. Or let each have a parish of the above named extent, and those two who might fall wholly in Portage county, would each have under his care 4000 souls scattered over 300 square miles.

Six ministers are settled in Portage county, which is better supplied than any other county in the bounds of this Society. But were the inhabitants of this county equally divided among these 6 ministers, each would have under his care 1682 souls, scattered over an extent of 125 square miles. But there is one Baptist minister and perhaps the labors of as much as three or four Methodist ministers in the county. On the supposition that there are ten regular ministers in the county, each must have the charge of more than 1000 souls, and a parish containing three townships. Medina county contains more than 3000 inhabitants, on an extent of territory 40 miles in length and 20 in breadth, and has but one Presbyterian minister. Huron county has only three Presbyterian ministers among a population of 6675 inhabitants, scattered over more than 30 townships. And Cuyahoga county with a population of 6328, has not a single Presbyterian minister, and it is believed not more than three or four regular ministers of any other denomination.

When we take a view of the Presbyterian or Congregational churches within the bounds of this Society, the prospect is truly alarming. Here are no less than 37 churches to be superintended by ten ministers, who have many calls to visit places where there are no churches, and places without the limits of this Society. And it is a lamentable truth that some of these churches, have for several years been on the decline; have been wounded and torn for the want of a spiritual shepherd to guide, protect and heal.—Must these flocks be left to perish? Can nothing be done to furnish them with pastors? Or shall it be said that a supply will be furnished without special exertion? Will it be supposed that ministers are constantly coming into this country from the eastward, and thus our congregations will soon be supplied with able and faithful teachers?

A few facts will shew the fallacious ground on which such a supposition is built. In the year 1810, there were in the limits comprising this Society, 4,454 inhabitants and three Congregational or Presbyterian ministers; that is, one such minister to every 1485 souls. In 1820, there were in the same bounds 26,180 souls and nine Presbyterian or Congregational ministers; that is, one such minister to 2908 souls, which is almost double the number to each minister that there was in 1810.

In 1810, there were six or seven Presbyterian and Congregational churches within the present limits of the Society, and three ministers; that is, about two churches to each minister, and now there are almost four churches to each minister, and several of the churches three or four times more numerous than any of them were. Add to this, that it is now a year since any minister or candidate has come from the eastward to settle within the bounds of this Presbytery; nor during that period has any one been licensed by this Presbytery to preach the Gospel: nor do we know of any one in our bounds who is expecting to be licensed for several years to come; nor do we know any minister or candidate for the ministry whom we may expect to arrive in this country from the eastward with a view of laboring here as an ambassador of Jesus Christ.

What a gloomy picture is here pre-



sented to our view! The population of our territory has become about six times as numerous as it was ten years ago, while the number of ministers is but little more than three times as many; and the proportional increase of churches to that of ministers is about the same. There are now almost twice as many churches to each minister as there were in 1810.

Such is the view we have by looking back. And what is the prospect to look forward? Should the inhabitants in the bounds of this Society increase for ten years to come as they have for ten years past, in the year 1831 there will be about 150,000 souls within their limits: and should the number of ministers increase in the same proportion that they have for the last ten years, there will then be 33 ministers of the Presbyterian or Congregational denomination, which will give only one minister to 4560 inhabitants.

We lay no claim to the power of foretelling future events. But from what has been we may often calculate on what probably will be. From the facts now before us, we think it safe to conclude, that without some great, united and persevering effort to increase the number of ministers in this country, there will be a constant and growing decrease: and that in ten years from this time a much larger proportion of the people will be destitute of proper religious instruction, than there is at the present time.

With these appalling things before our eyes, brethren, we dare not be silent. We feel authorized to call on you in earnest, and entreat you to awake to the interests of this Society. We seriously ask, do you love your children? Do you desire their spiritual good? And where will they be ten years hence? Gone perhaps to some destitute town in this region, where they will hear the voice of no faithful minister of the Gospel; but will probably be soothed and flattered down to hell by the syren song of those who deny the Lord that bought them, and cry peace when there is no peace.—They may fondly believe that all is well, because there is none to tell them better. Within ten short years your beloved children may be in this awful situation, unless some special effort is made to increase the number of faith-

ful ministers. Do you inquire what shall be done?

Pray the Lord of the harvest to send forth laborers into his harvest.—Pray that he would incline the hearts of many in the older settlements to come hither to preach the unsearchable riches of Jesus Christ. Pray also that God will pour out his Spirit on our youth and raise up a host of young men from among ourselves, who shall become the heralds of salvation to those who are perishing in sin.

J. SEWARD, Sec'y.

Aurora, Ohio, Sept. 1821.

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*Extracts from the Sixth Report of the Directors of the American Education Society. Oct. 3rd, 1821.*

The Directors congratulate the members and friends of the American Education Society, on the return of another Anniversary; and unite with them in devout acknowledgments of that divine goodness, which has hitherto smiled upon the benevolent design of this Institution. As this design is to give the blessings of the gospel ministry to the destitute, and ultimately to glorify God, by the salvation of ruined men, it commends itself to the reason and the heart of every christian philanthropist. In point of utility this society can scarcely yield to any other charitable institution, whether we regard the influence it proposes to exert on the character of the Clergy, upon the prosperity of the American churches already in existence, or that may hereafter exist, or upon the heathen of our own country, and of Asia and Africa. It is not the rival of any other institution, but lies at the foundation of every scheme for the conversion of the world. For "how shall men believe on Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" But where shall we find pastors for the thousands of destitute churches and congregations in our land? How shall the waste places be built up? And where shall missionaries be found, to carry the gospel to the hundreds of millions perishing in pagan darkness, if young men, who love the Redeemer, be not raised up and qualified for this service, by the hand of christian charity?



Though the Directors have cause for much gratitude to God for the prosperity that has attended the discharge of their arduous duties, they have found their way obstructed by disheartening difficulties. While the number of beneficiaries was rapidly increasing, they beheld, with painful apprehensions, a great diminution in the receipts of the Treasury. The prospect that the claims on the Board would continue to increase beyond its resources, suggested the obvious necessity, either of rejecting a part of the young men, or of requiring them all to refund a portion of what they receive, to be applied when refunded to the aid of others equally necessitous and deserving with themselves.

At the quarterly meeting of the Board in October last, it was accordingly adopted as a general rule, That each beneficiary, in making application for the continued aid of the Society, shall transmit to the Treasurer a promissory note for one half the sum of the appropriation, which he had last received from the funds. This note is to become due within one year after the beneficiary shall have entered on his professional labors; and if not paid by the end of that year, to be thenceforward on interest. If any beneficiary, however, choose not to obligate himself, in this manner, he may, notwithstanding, receive one half the usual appropriation.

While this measure will require an increase of economy and personal effort from the beneficiaries, and to the most destitute will be a severe trial of their perseverance, it will not, in any case, it is hoped be an insuperable difficulty. The Directors are persuaded, that pious young men, who shall have been thus furnished with means of pursuing an education and obtaining the great object of their desires, will cheerfully devote the necessary time, after entering on the business of their profession, to restore to the common stock, the above proportion of what they shall have received, for the purpose of helping others, in their pursuit of the same great object.

The beneficiaries have, generally, complied with this requisition.

The correctness of the views, which led to the adoption of the measure, in October, was confirmed by the state of things in January. At the

quarterly meeting of the Board, in January, the Treasurer reported, that the whole amount of money, in his hands, for current use, was only \$1,446. As no relief to the funds, from the payment of the beneficiaries' notes, can be expected under several years, the Directors were brought to the alternative, either to dismiss from their list a part of the young men, who were looking to them for aid, or to reduce the sums allowed to each, at least twenty five per cent, below what had been usually granted. After serious deliberation, they chose the latter part of the painful alternative.

This equal distribution among the whole number of beneficiaries, they considered decidedly preferable to make the customary appropriations to a part of the number, and leaving the rest entirely without help. A burden might be borne for a time, if laid on all, which would be insupportable, if laid only on a part. It seemed also to be the dictate of impartial justice, that equal aid should be afforded, where the general claims to charity were equal.

Still, after making this reduction, in the ratio of their grants, the Directors found themselves obliged, at that meeting, to make appropriations amounting to \$2,408, almost a thousand dollars more than the sum, at their disposal, in the Treasury. This they did, relying on the good providence of God, and that generous co-operation of the Christian public, which two years before had furnished prompt relief, in a similar emergency.

In the mean time they made efforts of no ordinary kind to increase the funds of the Society. They spread their wants before the public, in the hope and belief, that they would not be compelled, for want of means, to abandon any of the young men, who are training up for the ministry, under their guardian care. To every one of them, the Directors consider themselves as standing in a very sacred and endearing relation. And it has never been without pain, that they have found themselves obliged to leave any one of them to pursue his studies in circumstances of embarrassment or anxiety. But notwithstanding all the exertions that were made, it appeared, at the quarterly meeting of the Board, in April, that the receipts of the preceding quarter, fell far below what was necessary to make even the scan-



ty appropriations, that were made in January.

Still hoping and believing, that an enlightened christian community would not suffer an institution of such vital importance to the interests of the church, to languish and die for want of that support, which may be afforded with so little sacrifice and self-denial, the Directors determined to divide the amount of their funds, for present use, among the whole number of beneficiaries. In doing this they indulge the hope, that the relatives and friends of those young men, whose necessities were urgent, but could not be relieved by the funds of the Society, would be excited to make larger contributions and greater exertions for their relief. It was also believed, that many of the beneficiaries might make a saving of expense, by the practice of a still stricter economy.

The disclosure of these embarrassing and discouraging circumstances to the public; the appeals made and repeated to the hearts of the benevolent; and other efforts, which the exigency of the case demanded, had so far the desired effect, that at the quarterly meeting in July, the funds for present use were sufficient to meet the existing demands; not, however, upon the scale that guided the appropriations of former years, but upon a scale somewhat above the point of depression, which had been made the ratio of the recent grants.

Among other means employed to replenish the funds, besides the appointment of several Agents to labor in the service of the Society, the Directors have caused to be prepared and printed, as a Tract, Dr. Porter's Sermon, preached before the Society in Sept. 1820.

Beside this, the New-England Tract Society, has recently printed two important tracts, suited directly to promote the object of the Education Society; one entitled *THE MACEDONIAN CRY*; the other, an interesting correspondence between a clergyman of New-England, and a beneficiary of this Society.

This latter Tract portrays, in lively colours, the perplexity and distress, with which an indigent young man was forced to struggle in his way to the ministry, and makes a forcible appeal to the heart.

*THE MACEDONIAN CRY*, gives a dis-

closure of facts, that show the nakedness of the land, and tell tales of woe, which must make the ears that hear them tingle, and wring tears from the eye of apathy itself.

The receipts, at the Treasury, during the year from Sept. 30, 1820, to Sept. 30, 1821, amount to \$13,108, 97. Of this sum \$500 are a bequest of Mr. John Pierson, late of Rowley, Massachusetts, for the permanent fund; \$1660 the payments of Life Members; \$684 annual subscription of members; \$967, 54 interest of productive funds; the remainder donations.

The whole number of the present members of the Society, as nearly as can be ascertained, is 425. Of this number, 197 are Life Members; of these 40 were added during the last year, and 26 of them by the contributions of females. Of the 197 Life Members, 133 were constituted chiefly by the liberality of females, in attestation of their love to the Saviour, and of affectionate respect to their Pastors.

The whole number of beneficiaries, who have been aided by the funds of the Society, since its first establishment in 1815, is 321. Of these 63 have been received within the last year. The number now depending on the Society for help, is about 250. These are pursuing a regular course of study in different stages of advancement, at approved seminaries. And from information respecting them, regularly communicated, the Directors have "satisfactory evidence, that, in point of genius, diligence, literary progress, morals, and piety, they are proper characters to receive this sacred charity."

In this great enterprize of christian benevolence, a confident reliance is placed upon the spirited and continued efforts of Branch and Auxiliary Societies. While all these have shown a laudable zeal in this good cause, some of them have set a noble example of systematic and most vigorous exertion.

To excite the friends of this Society to a more systematic and vigorous action, the Directors respectfully propose the following ways and means, for increasing its funds.

1. Let the churches become Education Societies. To christian professors, we appeal with confidence. Those who enjoy the regular ministrations of the Gospel, and appreciate their im-



portance, will naturally care for the destitute. Those who have been washed in redeeming blood, and tasted the sweetness of the liberty of Christ, will have bowels of compassion, for the millions living without God, and dying in spiritual thralldom.

Several churches have given the example. The churches in Hartford, Farmington, Pittsfield, Lenox, Lee, Stockbridge, Goshen, Old South and Park-street, in Boston, in the Theological Seminary in Andover, the Presbyterian church in Newburyport, and the churches in Beverly and Portland, have in effect become Education Societies, and support twenty-seven beneficiaries.

2. Let females adopt, more extensively, the plan of constituting their pastors members for life.

In this way, so easy in itself, and so pleasant to all concerned, more than \$5,000 have been already received into the treasury.

Were all the ministers of the Presbyterian and Congregational churches in this country, made life members, the sums would amount to \$80,000, more than all the Society has ever received, and, of course, more than enough to do as much as the Society has already done. If we consider the number of ministers this sum would educate, and the number of souls, they would probably be instrumental of saving from eternal death, how great is the object!

3. Let every person, who is able, engage to support a beneficiary.

4. Efforts should be made to increase the number of annual subscribers.

5. Let men of different occupations devote a specific proportion of their income to the object of the Education Society.

Ministers might devote their marriage fees for one or two months in a year, to this sacred charity. Merchants might return a certain proportion of their gain to him who holds the silver and the gold, and holds the winds and waves in his hand. This would be the best insurance of their property.

Let the trader consider how entirely his loss or gain is at the disposal of divine providence, and ask how he can find the best security.

Let mechanics set apart one or two days in each month, to labour for the Education Society, remembering from

whom they receive their strength to labor, and all their success in business.

This plan if generally adopted, would greatly enrich the treasury of the Lord, without impoverishing the donors.

6. Let Education Fields be set apart, in all our farming towns.

Let every good man give each of his sons a small piece of ground to cultivate, and encourage a generous emulation to produce the greatest amount for the Education Society.

The young men of every town, with scarcely any sacrifice, might combine to cultivate a large field for this object.

Though little has yet been done in this way, a great revenue might thus be easily obtained.

Let the charity students in every Academy and in every College be furnished with a field to cultivate for their own benefit. While they would thus do something for themselves, they would remove some of the common objections to Education Societies;—that beneficiaries are idle; that they are too proud to work with their hands: that they are in danger of losing their health for want of exercise.

7. The design of the society might be greatly aided by donations in clothing. Articles of clothing are much needed. Donations of this sort, are to the Society equivalent to their worth in money. Those who have made exertions to procure boxes of clothing, will accept the grateful acknowledgements of the Directors.

8. Important aid may be afforded by subscriptions for boarding beneficiaries, in the neighbourhood of academies and colleges. The Directors have the satisfaction to state, that this plan has been adopted in Lenox, Stockbridge, Richmond, Pittsfield and several other places with good success.

9. Let Booksellers and other gentlemen be induced to make life subscriptions in books.

In conclusion, the Directors, impressed with the magnitude and sacredness of the object committed to their trust, call upon the friends of religion, and of man, throughout the country, to pause and view this object, and ask themselves, whether, in the midst of privileges, they are duly affected with the wants and woes, which cry to them for relief, and whether they have given to the extent of their ability!



*From the Missionary Herald.*

# MEETING OF THE BOARD OF FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept. 19th and 20th, 1821.

Present,

The Hon. *John Treadwell, LL. D.*  
 Rev. *Joseph Lyman, D. D.*  
 Hon. *John Hooker.*  
 Hon. *John C. Smith.*  
 Rev. *Jedediah Morse, D. D.*  
 Rev. *Alexander Proudfit, D. D.*  
 Hon. *William Reed.*  
 Rev. *Leonard Woods, D. D.*  
 Rev. *Jeremiah Day, D. D. LL. D.*  
 Rev. *Henry Davis, D. D.*  
*Jeremiah Evarts, Esq.*  
 Rev. *William Allen, D. D.*

The session was opened with prayer by the Vice President; and on the 2d day, by Rev. Dr. Woods.

A letter was communicated from the Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and also letters from the Rev. Josiah Pratt of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker, was chosen Recording Secretary, *Pro. tem.*

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience by the Rev. Dr. Morse, from Ps. ii, 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committee to present the thanks of the Board, to the Rev. Dr. Morse, for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the Board, for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of  
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the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: whereupon,

*Resolved*,—That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer as shall be found necessary.

The Annual Report being completed,

*Resolved*,—That the Report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the Missionary cause: and whereas it seems proper that a suitable compensation should be made from these profits for the labour bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

*Resolved*, That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits as a just and reasonable compensation for the labour above mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for his whole time devoted to the various concerns of the Board.

*Resolved*, That whatever profits of the Herald shall remain, after the allowance described in the preceding resolution shall have been paid, be vested under the direction of the Prudential Committee, as part of the permanent fund for the support of the Corresponding Secretary.

The Rev. *Joshua Bates*, President of Middlebury College, Vermont, *Samuel Hubbard*, Esq. of Boston, and the Rev. *Warren Fay*, of Charlestown, Mass. were unanimously by ballot, elected members of the Board.

The Rev. Dr. Morse, having given up his charge at Charlestown, Mass. and removed to New-Haven, Con. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot.

The Hon. *John Treadwell, LL. D. Pres.*  
 The Rev. *Joseph Lyman, D. D. V. Pres.*



The Hon. *William Reed*,  
 The Rev. *Leonard Woods*, D. D.  
*Jeremiah Evarts*, Esq.  
*Samuel Hubbard*, Esq. and  
 The Rev. *Warren Fay*,  
*Jeremiah Evarts*, Esq. Cor. Sec.  
 The Rev. *Calvin Chapin*, D. D. Rec. Sec.  
*Jeremiah Evarts*, Esq. Treasurer, and  
*Ashur Adams*, Esq. Auditor.

Prud. Com.

*Resolved*, That any Clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to the members elected by ballot.

The Rev. Dr. Proudfit being by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore, was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The Committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon

*Resolved*, That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family, on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

*Resolved*, That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

*Resolved*, That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

*Resolved*,—That the next annual meet-

ing of this Board be holden in New-Haven, Con. on Thursday next after the second Wednesday of Sept. 1822, at 9 o'clock A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin be a Committee of arrangements for that meeting.

*Resolved*,—That the Prudential Committee be authorized to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

*Resolved*,—That the thanks of the Board be presented to those friends of the Missionary cause, who have, in the most christian manner, at their monthly concerts, united their alms with their prayers.

*Resolved*,—That the thanks of the Board be presented to all societies, churches and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

*Resolved*,—That the Board gratefully acknowledge the liberal and seasonable patronage continued during the past year, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting.

To Col. Warriner, and the choir of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion.

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families in Springfield, whose hospitality was experienced by the members of the Board.

*Resolved*,—That it shall be the duty of the Prudential Committee to compile and publish a report of the Board, including the report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer, by the Rev. President Day.

#### WILLIAMS COLLEGE.

[The following article, originally published in the Stockbridge Star, did not reach us in season for a notice under the proper head, but believing that many of our readers will be gratified by the perusal of it, we insert it in this place.]

The induction of the Rev. Dr. Griffin



into the office of President of Williams College took place on the 14th inst. The day was snowy and uncomfortable, but the occasion brought together a large number of gentlemen from the neighboring towns. The President elect was addressed by the Vice President in a Latin Speech declaring to him his election, and calling upon him publicly to declare his acceptance. After he had thus accepted, the blessing of Heaven upon him in his office, and upon the Institution under his care, was implored by the Rev. Dr. Shepard. He was then formally invested with the office; and the students and the Institution committed to his care and commended to his affection and zeal, in another short, but handsome address by the Vice President.

The President then made his Inaugural Address, in which he showed in an able and elegant manner, the utility of such institutions of learning—their necessity for the preservation of religious and civil liberty, and the purity and efficacy of our religious and civil institutions, and explained the utility of the several branches of study pursued by our colleges. He spoke of the benefits to community, and especially to its religious interests, which had been produced by Williams College. He here stated a fact which we believe was not before generally known—that, as appears from the latest triennial catalogues of the New-England colleges, Williams college has, for the last twenty years, educated a larger number of men for the Gospel Ministry than any other except *one*; referring doubtless to Yale; and it appears, we find on further inspection, that it has furnished more than *two thirds* as many as that Institution so distinguished for prosperity and piety. His address was closed with a wish that the Institution may continue, through the smiles of Providence, to be the instrument of similar and greater blessings to community.

A congratulatory address from Professor Kellogg, in neat and classical Latin, succeeded.

The singing on the occasion needs no other praise than to say that it was in the same tasteful and impressive style, which has distinguished the college choir for two or three years past.

In the evening, a very eloquent and appropriate sermon was delivered by the Rev. Mr. Humphrey of Pittsfield, from the words "Hitherto hath the Lord helped us." It gives us pleasure to state that it is expected that not only the Address of Dr. Griffin, but the Sermon of Mr. Humphrey will soon be published.

The introduction of Dr. Griffin to the Presidency of the institution, we consider a very auspicious event to its interests; and trust it will preserve and increase to

it the confidence and attachment of the public.

The President is also Professor of Divinity, and we understand will be the stated preacher to the students.

#### SUMMARY.

Fifteen young men received assistance during the past year from the Massachusetts Baptist Education Society. The income of the Society was \$1400, which sum was somewhat exceeded by their expenditures.

*Episcopal General Theological Seminary.* The General Convention of the Protestant Episcopal Church, recently assembled in Philadelphia, finished their session on the 3d inst. Among other acts, was one fixing the General Theological Seminary of the Church permanently at New-York, and incorporating with it the seminary now existing here, with the consent of the Board of Managers. The control of the General Seminary is to be vested in a Board of Trustees, to be composed of all the bishops of the church, of one trustee from every diocese, of one additional trustee for every eight clergymen in the same, and of one additional trustee for every 2000 dollars contributed in any diocese for the support of the Seminary, until the aggregate of such contributions exceed 10,000 dollars, when another trustee is to be added for every \$10,000 contributed. The Board, until the next General Convention, to be composed of the bishops, together with the 24 trustees, heretofore established by the General Convention, and the 14 trustees of the New-York Seminary; and to have power to constitute professorships and appoint professors, and to frame such rules and regulations as they may deem proper, consistently with the constitution and canons of the church.

*N. York paper.*

The Baptist Board of Foreign Missions, have sent on to the Valley Towns, one of their Indian stations, 25 persons; 16 of them under age, a minister, 4 teachers, a farmer, and a blacksmith; they left Philadelphia in 4 waggons about the last of September, and seem to be what they ought to be, for piety, industry, and zeal,

#### *British and Foreign Bible Society.*

*Number of Societies.*—The Auxiliaries last reported were 265, and the Branches 364: including those in connexion with the Hibernian Bible Society, they now amount to 270 Auxiliaries, and 412 Branches, forming a total of 682.

The Bible Societies of the continent of Europe were stated by us at 66; but that number included, in point of fact, the Asiatic Societies. These and the four Af-



rican Societies remain the same. Some increase has taken place in those of America.

*Issues of the Scriptures.*—The Societies in Foreign parts, which are aided by the British and Foreign Bible Society, have increased their issue of Bibles from 547,320 to 739,045, and that of Testaments from 588,200 to 721,376—making a total of 1,460,421; and being an augmentation, in the course of the year, of 191,725 Bibles, and 137,176 Testaments.

The two Roman Catholic Clergymen who have engaged so actively in the circulation of the Scriptures, have published, in addition to the above, more than 480,000 copies of the German New-Testament.

The total number of Bibles issued on account of the Society has increased from 1,152,434 to 1,307,044; and that of Testaments from 1,704,857 to 1,963,118—being an increase during the year, of 154,610 Bibles, and 258,261 Testaments; and making a total of 3,270,162 copies.

To these totals may be added 235,000 Bibles and Testaments, in French, German, Swedish, and Danish, which it is estimated, have been published on the Continent, at an expense of about 35,000*l.* to the Society.

If all these totals be added together, it will be found that the Society has distributed or assisted to distribute, since its formation, not less than *five millions, four hundred and forty-five thousand, five hundred and eighty three* copies of the Sacred Scriptures of the Old and New Testament.

*Total Expenditure.*—The expenditure to the end of the Society's Sixteenth Year was 828,687*l.* 17*s.* That of the Seventeenth Year having been 79,560*l.* 13*s.* 6*d.* the total Expenditure amounts to 908,248*l.* 10*s.* 6*d.* *Lon. Mis. Reg.*

*Madagascar.*—Prince Ratiffe, brother-in-law of Radama, king of Madagascar, has sailed from England on his return to his native island.

"In the same vessel sailed the Rev. Mr. Jeffereys, Missionary to Madagascar, with Mrs. J.; also four artisans. Messrs. Brooks, Canham, Chick, and Rowland.

"The youths who were brought to England to be instructed in useful arts, are at present in the British and Foreign School, Borough Road, for the purpose of learning to read and write English; after which they will be placed under proper masters, for instruction in various trades, &c.

*New-Zealand.*—Mr. Marsden writes, "I have lately returned from New-Zealand where I spent about ten months in visiting the different tribes, with much real satisfaction to myself. I hope the dawn of gospel day will shortly rise on that dreary land, where Satan has so long maintained dominion.

The people are ripe for instruction. I travelled much among the different tribes, both on the west and east side of the Northern island, and am acquainted with the country and people from latitude 34 to a little more than 37 south. I found the natives kind and hospitable every where."

*Vermont Juvenile Missionary Society.*—The annual meeting of the Vermont Juvenile Missionary Society was held in this town on the 10th of Oct. and was opened by an instructive sermon from Rev. Mr. Strong, of St. Albans. Titus Hutchinson, Esq. President, on taking the chair, delivered an appropriate address.

From the report of the Directors it appeared, that during the past year, ten individuals have laboured as Missionaries from this Society; that their labours have all been rendered with unquestionable fidelity, and in some instances, have been accompanied with the special influences of the Spirit. The amount of missionary services performed, since the last annual meeting, is 162 weeks; besides a grant of \$52 to the church and society in Plymouth, to aid them in support of their pastor, who has preached nearly as many times in the destitute regions around them.

*Woodstock, pa.*

*Vermont Bible Society.*—An annual meeting of this Society was holden at Montpelier, on the 17th ult. From the Report of the Directors, it appears that the receipts of the last year were smaller than those of the year before. \$400 agreeably to the vote at a previous annual meeting, had been transmitted to the American Bible Society; \$450 more, appropriated to the purchase of 600 Bibles for distribution within the State. The balance in the Treasury last year, from which these appropriations were made, was about \$964.—The balance the present year, is but \$628.—The Report, however, indulges in very seasonable and spirited exhortations to new zeal in this great and good work, adverting briefly to what has been done, to what remains to be done, and to the mortification of beginning to build and not being able to finish. Every member of the society is exhorted to become an agent for it; to exert his influence in the sphere where he moves; to retrench superfluities; to avoid discouragement, and to press forward, remembering how many are perishing for lack of vision. The Rev. D. H. Williston was employed as the Agent of the Society in distributing 300 Bibles, given by the American Bible Society, in Lower Canada. He states that, in a tract of country, 30 miles long and 35 broad, he visited nine families in succession, in which there was not one whole Bible—a town, containing 150 families, where not more than one family in three



had Bibles—and in nine days after he reached Stanstead, he visited 37 families, in which there was not a single entire copy of the Scriptures. Hundreds of Bibles are still wanted in the towns where he visited. Most of those distributed were in part paid for, by the persons receiving them.

The members of the Society seemed to be inspired at this meeting with the determination to exert themselves more vigorously, and it is anticipated that the return of another anniversary will find the funds doubled by the accession of new members. We hope these anticipations will prove well founded.—*Rec.*

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**DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.**

The Treasurer of the United Missiona-

ry Society, acknowledges the receipt of \$717, 50 during the months of August and September.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$4,935 04, from Sept. 18th to Oct. 17th inclusive; besides various articles for different missionary establishments.

The Treasurer of the American Bible Society, acknowledges the receipt of \$3197, 90 in the month of October. The issues from the Depository during the same period, were; Bibles, 3,643; Testaments, 1,614.

The Treasurer of the American Education Society, acknowledges the receipt of \$902 23 in the month of October.

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## Ordinations and Installations

Oct. 3d.—The Rev. ABRAHAM JACKSON, was ordained at Machias, Maine, as Colleague Pastor of the Congregational Church, with the Rev. Marshfield Steel. Sermon by the Rev. Professor Smith, of the Theological Seminary, Bangor.

Oct. 17th.—The Rev. REUBEN S. HAZEN, was ordained at West-Springfield, Mass. pastor of the United Parishes of Agawam and Feeding Hills. Sermon by the Rev. Mr. Osgood, of Springfield.

Oct. 24th.—The Rev. CHAUNCEY G. LEE, was ordained pastor of the Congregational Church in New-Stratford Society, Huntington. Sermon by the Rev. Mr. Lee of Colebrook.

Oct. 28.—The Rev. ALVA WOODS, Professor in Columbia College, District of Columbia, was ordained in the Rev. Dr. Baldwin's Meeting House, Boston. Sermon by the Rev. Professor Woods, of Andover.

Oct. 31st.—The Rev. DAVID LONGWORTH OGDEN, was ordained pastor of the Congregational Church in Southington. Sermon by the Rev. Mr. Taylor, of New-Haven.

Oct. 31st.—The Rev. Messrs. DANIEL

TEMPLE, and ISAAC BIRD, were ordained at North-Bridgewater, Mass. as Missionaries to the Heathen. Sermon by the Rev. R. S. Storrs, of Braintree.

Nov. 1st.—The Rev. JOHN WHEELER, was ordained pastor of the Congregational Society in the East Parish of Windsor, Vt. Sermon by the Rev. Professor Shurtleff, of Dartmouth College.

Nov. 7th.—The Rev. JOHN A. DOUGLASS, was ordained pastor of the Congregational Church and Society in Waterford, Me. Sermon by the Rev. Asa Cummings of North-Yarmouth.

Nov. 7th.—The Rev. JAMES B. AMBLER, was ordained by the Presbytery of Albany to the work of the Gospel Ministry, and installed pastor of the United Churches and Congregations of Milton and Greenfield, Saratoga County, N. Y. Sermon by the Rev. Mr. Yale of Kingsborough, N. Y.

Nov. 14th.—The Rev. AMOS W. BURNHAM, was ordained pastor of the First Congregational Church and Society in Rindge, N. H. Sermon by the Rev. Mr. Burnham, of Pembroke.

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## View of Public Affairs.

### SPAIN.

The last advices from Spain are indicative of a more peaceful state of things, than those before received. Under the date of Sept. 27th, the Madrid papers state that "The return of

their majesties into the capital, and the meeting of the Cortes have all at once dispelled the agitation which reigned amongst us for more than a month—an agitation which threatened nothing less than to destroy the tranquility which we before enjoyed, but could



not in any manner affect our most important interests, notwithstanding the intrigues and efforts of our enemies, who were incessantly employed in rekindling the fire of discord. Day before yesterday they succeeded in producing a temporary uneasiness by spreading a report that the national army had boasted of having behaved more meritoriously than the troops of the line: but every body was soon convinced that the report was unfounded, and it failed to produce any serious effect.

Their majesties took a long walk on the Prado yesterday, and were welcomed as on the preceding days by loud acclamations.

On account of late events at Saragossa, several corps of the troops of the line and of the local militia, particularly those of the capital, have addressed to the permanent deputation and to the king representations, tending to a renewal of their oath so often repeated, to defend the constitution and the royal person with the last drop of their blood.

The political chiefs of the provinces are directing their attention to the approaching elections of deputies for the next legislature. In the journals of the capital we already observe several pastorals from bishops and other authorized ecclesiastics of the kingdom exhorting their diocesans to a good choice of deputies."

The Spanish Minister, has, with his family, retired from the Russian Capital.

#### TURKEY.

Accounts from Odessa, state that the Turkish fleet has obtained an advantage over the naval force of the Greeks, although the latter have continued to be, for the most part, successful in such warlike enterprises as they had attempted. The intelligence in relation to Turkey and Russia, is still of an undecided character. It is said that England has proposed to France, to maintain the integrity of Turkey, except that Russia might obtain the permanent possession of Moldavia and Wallachia, upon condition of ceding to certain Princes, a part of Poland.

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#### SUMMARY.

*Imperial Present.*—Edward J. Coale, Esq. of Baltimore, has received through the hands of the Russian Minister, a dia-

mond ring from the Emperor Alexander, as a testimony of his approbation of the manner in which Mr. Coale has discharged the duties of Vice Consul.

*Northern Canal.*—We understand, says the Albany Daily Advertiser, that the rafts which have passed through this canal since the late rains, must have contained nearly half a million of pieces, consisting of boards, plank, timber, &c. and that it is estimated that 30,000 dollars would not have paid the waggon-hire for transporting this lumber from the lake to the Hudson.

An Asylum for the Deaf and Dumb will be opened in Cincinnati, on the 1st of January.

The steam boat Walk-in-the-Water, Captain Rogers, which was stranded in the late severe gale on Lake Erie, drove on the beach, about half a mile above Buffalo. She had on board a large number of passengers among whom was the missionary family destined for Sagana Bay, and a full cargo of dry goods, &c. principally belonging to merchants in Ohio and Michigan.

"The passengers were all safely landed soon after the boat struck, and the cargo was unladen during that and the succeeding day. Many of the goods are considerably injured, but the loss in this respect probably, will not prove so great as was at first anticipated. The boat's machinery will be wholly saved, but the hull is so much injured as not to be worth repairing. The total loss sustained by the accident probably will not exceed 10 or 12,000 dollars. Great credit is due to Capt. Rogers, and the other officers and crew of the boat, for their seamanlike exertions for the safety of the boat, as well as their courteous and consoling deportment towards the passengers, during a scene the most terrific and appalling that can be imagined."

From the returns of the population of Great Britain under the new census, as far as published, it appears that there has been an increase of about 15 per cent.

Great disturbances exist in the County of Limerick, Ireland. Outrages are committed daily. Bodies of 200, or 300 men, attack the houses of the gentry.

A vessel has arrived at Hull, in England, from the whale fishery, with nine fish, in the capture of which the rocket was employed. After being struck, the largest whale became an easy prey to its pursuers. In one case instant death is stated to have been produced by a single rocket, and in all cases the speed was much diminished, and its power of sinking limited to three or four fathoms. The rockets when discharged, enter the body



of the fish and explode; they frequently go so nearly through as to show the effect on the opposite side.

*Independence of Peru.*—The Caraccas Gazette of the 25th October, contains the following act of the Cabildo of Peru.

In the city of the Kings of Peru, 15th July, 1821, the persons composing the Junta being formed, together with the excellent and most illustrious Archbishop of this Metropolitan church, the Prelates of the religious convents and those who bear Spanish titles, and various personages in the neighbourhood of this capital, having met for the purpose of performing what was proposed in an official letter from his excellency the General in Chief of the Liberating army of Peru, Don Josef de San Martin, dated yesterday, namely, that all persons of known probity, intelligence and patriotism, who live in this capital, shall declare if the general opinion is in favour of independence, preparatory to administering the oath: all the members of the meeting, for themselves, and satisfied of the opinion of the inhabitants of this capital, declare that the general wish is decidedly in favour of the independence of Peru from the Spanish dominion, and

from that of every other foreign power; and that they are ready to proceed to the sanction of it by their oaths. In testimony of which they forward a certified copy of this act to his Excellency, with their own signatures annexed. [Then follow the signatures of all present.]

PARIS, Sept. 16.—Colonel Gustafson, (the Ex-King of Sweden,) has for some time past occupied himself with natural philosophy. He has just published at Frankfort a treatise, which is not sold, but distributed gratis by the illustrious author to amateurs of the sciences. It is written in the French language and dedicated to the Royal Academy of Sciences of Norway. The title is "Reflections on the phenomenon of the Aurora Borealis, and its connexion with Diurnal Motion." The *Hamburgh Journal* states, that several copies of this little work have reached Stockholm; the booksellers of that capital have got it translated into the Swedish language, and it will shortly be in the press.

The wife of the late Emperor Christophe, and her two daughters, have arrived in London from Port-au-Prince.

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## Obituary.

*From the N. Y. Daily Advertiser.*

Departed this life, at his seat in the city of Burlington, New-Jersey, on the 24th day of October, A. D. 1821. ELIAS BOUDINOT, Esq. LL. D. in the eighty-second year of his age. On the 26th of October, his remains were committed to the tomb, followed by a large concourse of family connections, and by the most respectable inhabitants of the city of Burlington. Among the mourning friends who attended on this occasion, was a deputation from the board of Managers of the *American Bible Society*, consisting of General Clarkson, the Rev. Dr. Milnor, Messrs. S. Boyd, and Carow.—The pall was born by General Bloomfield, William Coxe, and Joseph McIlvaine, of Burlington, and by Horace Binney and Andrew Bayard, Esqrs. and Dr. Mease, of Philadelphia. The body was conveyed to St. Mary's church, where a very appropriate discourse was delivered by the Rev. Dr. Wharton, and the whole ceremony was conducted with solemnity, order, and decorum.

As Death has now set his seal on a character pre-eminent for talents, for piety, and for extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event, should be

accompanied with at least a short retrospect of the *life*, and of the leading traits in the *character* of the illustrious deceased.

Dr. Boudinot was born in Philadelphia, on the 2nd of May A. D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution and to enjoy religious freedom in this favored land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the Revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the *President* of this august body. In this capacity he had the honor and happiness of putting his signature to the Treaty of Peace, which forever established his country's independence. On the return of peace, he resumed the practice of the law. It was not long, however, before he



was called to a more important station.—On the adoption of the present constitution of the United States, the confidence of his fellow citizens allotted him a seat in the House of Representatives of the United States. In this honorable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of *Director of the National Mint*, vacated by the death of the celebrated RITTENHOUSE. This trust he executed with exemplary fidelity during the administration of WASHINGTON, of ADAMS, and (in part) of JEFFERSON. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of Biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating and receiving happiness of the purest kind; he sustained, and has left, *such* a character, as will forever endear his memory to his friends, and do honor to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the *Senior* member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interests of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly of the Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of christian benevolence, he has also very liberally endowed various institutions whose objects is to diffuse more widely the light of revealed truth—to evangelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick and suffering poor.

To those of his fellow-citizens, however, who are peculiarly interested in the circulation of the sacred scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and effective zeal* he displayed in the *BIBLE CAUSE*. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish *The American Bible Society*—his munificent donation to this institution at its *first* organization—his subsequent liberality to aid in the erection of a *Depository*—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen to be its *President*—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his fellow-citizens in America, and his fellow Christians throughout the world.

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the *departing christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the *LORD JESUS CHRIST*—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter—his *only* child—to the care of his surviving friends; with humble resignation he expressed his readiness—his “*desire to depart in peace*” to the bosom of his Father in Heaven; and the last prayer he was heard to articulate, was—“*Lord Jesus receive my spirit.*”

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## Answers to Correspondents.

Two communications from D. D. have been received, and will be inserted.